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THE
E V A N G E L I S T,

EDITED BY

WALTER SCOTT.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever. AMEN.—*Revelations, chap. 1.*

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THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever.—AMEN.—REVELATIONS, CHAP. 1.

NO. 1. CINCINNATI, MONDAY, JANUARY 2, 1832. VOL. 1.

BIBLE.

“GOD CREATED MAN IN HIS OWN LIKENESS.”

READER,—traverse the Old Continent from China to the Spanish peninsula, walk it in the length thereof, from Zembla to the Cape; range the new continent over from Hudson's Straits to those of Magellan; and search the records of every institution under heaven, civil, political, or religious; You will not, we are bold to affirm, make a single discovery in relation to the origin of man, which shall do more honor to your own nature,—be more coincident with the best feelings of your own heart,—or more in unison with the acknowledged excellence of the Species, than the one made to us in the single oracle above quoted; “*God created man in his own likeness.*”

It is common to a proverb, that every man has his price, but this is an immoral saying, and when the sacred volume is thrown open, Heaven, it is discovered, puts an unrivalled estimate upon man, the image of God, even though defaced. “*Ye were not redeemed with corruptible things as silver and gold, saith the Bible, but with the precious blood of Christ, as of a Lamb without spot or blemish.*”

Do you point to the grave! do you lay your finger upon your lips! you say “Consider your latter end, proud mortal, and be silent;”—true! Man must die; and to die is horrible! For who can contemplate the breaking down of his own warm flesh and blood, unmoved? Who can think of the eternal disseveration of these “strong and endless ties,” which bind him to this world,—his home, and not “cast one longing ling’ring look behind?” surely none!

Death is mournful as the loosening of the well-tuned silver cord,—disastrous, as the dashing to pieces of the golden bowl, that sparkles with the living liquor at the feast for victory won; it is dispiriting, as the breaking of the full pitcher at the fountain, or the wheel at the cistern.

But hark you Reader! Revelation is a picture sketched by the hand of a Master, the parts of which are in all good keeping, and though on the front of the canvass Heaven's lightnings are seen to break upon man, even in the midst of his own splendid creations of cities, palaces, and towers; Lo! from amid the parting confusion of clouds, the Sun looks forth and smiles triumphant o'er the scene, while all the heavens descend,—

“See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb.”

Man then triumphs in the fact, that, “Now is Christ arisen from the dead and become the first fruits of them that slept;” so that whether we regard the noble origin which the Bible awards to man,—the lofty price at which it rates his recovery, or the details of his future destiny, as they embellish its sacred pages; still the Bible is the book which must ever endear itself to every one that feels like a man.

OTHER books may describe man and entertain us with the beauty of his form, the grandeur of his enterprize, or the sublimity of his intellectual and moral nature, as developed on the protracted page of his own eventful history in the arts of peace and of war, in Philosophy, and in the more elevated affairs of Law and Empire, but the Bible alone makes us acquainted with the secret springs of all his excellence, “In the beginning God created man in his own likeness.”—The first men in England, in all Europe, and in the United States also, yea, the best men of both Continents, (from the Revolutionary Colonel of eighty-four years of age, bending over the infirmities of his declining years, and, like the Prince of olden times, worshipping God, leaning on the top of his staff, even to the stripling with the down upon his cheek,) have entertained and avowed the most sacred regard for the Bible. The writer enjoys the pleasure and honor of an extensive religious acquaintance with the citizens of these countries, and of the State of Ohio in particular, and he takes pleasure in testifying that very many of them are not less distinguished for their devotion to Christianity, and their knowledge of Revelation, than for excellent natural parts and refined morals.

He therefore, who contemns the Bible, or in these days of change and improvement, is wholly ignorant of its contents, by no means evinces that he is pre-eminently gifted with the choice endowments of nature, or is even sufficiently solicitous of his own destiny, and of the triumph and final elevation, of his own immortal species.—

Be admonished then, O reader, to search the scriptures, for in them, after you have examined nature and society through, you will find revealed that knowledge which surpasses finite enquiry.

Accept the pardon which Christ has died to obtain;—aspire to the crown which he holds out to animate all the noble minded; lay hold of eternal life; avow your sacred regard for him and all that are his—clothe yourself with zeal as with a garment, make God your shield and he will one day send you forth into the great congregation like a lamp that burneth.

CHRISTIANITY.

Christianity asserts the existence of the Deity—the Creator, Redeemer, and Governor of the Universe; makes known the relations which subsist between him and man—proposes happiness on a scheme wholly adapted to human nature, and to the constitution of things under which we exist, and prompts to the adoption of this scheme by the exhibition of rewards and punishments.

Its evidences are its doctrines—their adaptation to the wants and capacity of man, its morals, miracles, and prophecies—the authenticity of its books, and the constant and regular occurrence of all those moral, political, and religious phenomena which have been so clearly foretold by the author of Christianity, and his immediate followers.

Thrice hath the Father of the Universe, as Scripture records, condescended to visit this lower world, and, thrice, hath he, in this lower world, as Scripture records, given birth to institutions truly divine. He reared the *edifice* of man first, (for the human family, though now a ruin, is an institution in its origin divine;) at his second visit he gave the *Law* and finally the *Gospel*, when at Jordan, in presence of the far-famed son of Zacharias, and the tribes of Israel assembled, he bowed the heavens and came down to introduce, to the knowledge of his Son, the ancient nation by this Oracle.” this illustrious Oracle!

“*Behold my beloved Son in whom I am well pleased; hear ye him.*”

This is the only revelation in Christianity made by the Father in person, but he proposes it for the religious creed of all the world, thus stamping it with the most unbounded importance. And until Christians, and those of them in particular, who labor for the Lord, *begin* at the *beginning*, and strip this oracle of the Father’s from all incumbrances, as they would strip leaves from willows, till they disentangle it, as they would a ram caught in a thicket, or a bird in a snare, till they elevate it to its proper

rank among the revelations of God—Make it stand out with all prominence from the canvass of christianity; esteem it as super-excellent; speak of it in a style proportionate to its vast importance in the system; present it to the people on its own proper evidence; admit all who heartily receive it, to the remission of sins in the way in which sins were remitted by the Saviour and his Apostles; never, never will they find themselves in possession of that vantage-ground which is so indispensably necessary to command an enlightened obedience to the faith of the Lord, Messiah.

On this prime revelation the Son has pitched, as on a single rock, the edifice of the church, giving to it a foundation truly divine; “on this rock, said he, I will build my church,” &c. But what sanctifies this oracle with distinguishing glory, is, that the Lord Jesus, the King of Martyrs, fell a sacrifice to the confession of it—he died because he said he was the Son of God.

“I adjure thee by the living God, said the High Priest, that thou tell us whether thou be the Messiah, the Son of God,” and he answered, “I am,” and forthwith submitted himself to the executioner.

In whatever point of view, therefore, we look at this singular revelation, whether as the oracle made by the Father, or as the article proposed by him for universal belief; whether we look at it, as the matter of faith in order to remission of sins, or as a foundation for the divine institution of the church to rest upon; still we see it marked with the strongest peculiarities.

THIS master Revelation being heartily, and lovingly received into the soul, the doctrine of a personal acquittal from all past sins is perhaps one of the most obvious, as it is certainly one of the most precious in the christian system; and the Son of God having come and died for our sins, all rescarches into the one thing needful, all inquiries of what shall we do to be saved—all memory of the past and remorse for former weakness, or former wickedness, in youth, in manhood, or in old age—the ærear. ages of years gone by—all anticipation of the future, and concern for holiness, how we shall henceforth serve the Lord, are summed up in one sentence, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Spirit.” Thus, christianity, casting her mantle of oblivion over all that is past, that her aspirants may forget the things that are behind, and imparting to them the Holy Spirit for the future, that we may always press forward to those things which are before, sets us to run a race before all the heavens, for a nobler crown than ever graced the brow of noble Roman, when in the circus, on his nervous, gallant steed he strove for civic honors, they for an earthly, but we for a heavenly crown, says Paul.

Perhaps it is none of the least of all those things which distinguish the Reformation Churches, that they all stand ultimately upon this one Oracle, “Jesus is the Christ.” The person who affectionately admits this into the chambers of his soul, and reforms, may be admitted into our churches, and if he continues to do honor to his own confession, he may ever remain in our churches on a footing of perfect equality with

all the saints. We require no more than a belief and confession of this in order to the Baptism of remission, and we will be satisfied with nothing less. If thou believest with all thy heart thou mayest, said the ancient Evangelist; the modern Evangelist can say nothing more; and he said, "I believe that Jesus Christ is the Son of God."

SWEARING.

The Hebrews entertained such a veneration for the name Jehovah, that they never pronounced it, but instead thereof used *Adonai*, &c. signifying *my Lords*, and when the grandson of Dibri blasphemed, they put him in ward, it is said, that the mind of the Lord might be showed them. The Lord spake unto Moses saying, "bring forth without the camp him that hath cursed, and let all that heard him lay their hands upon him, and let all the congregation stone him." To blaspheme the name of God was a capital offence in ancient Israel.

Can nothing be done to put down the unlimited and appalling profanation of God's most holy name practised in our land every where, from the Lakes to Mexico, from the Ocean to the Mississippi? We see man in many a form, in many a condition on this wide terrene; but rich as Cræsus, or wise as Solomon, like Cato virtuous, and of unshaken fidelity, investing himself with all the heart-mixing affections of which nature is susceptible, did I behold him; with a conversation equally splendid and various, rich in science, elancing into the womb of nature, and grasping her extremes—nothing and the Deity, did I view him; elevated by the fervor of an all powerful imagination, did his fingers grasp the Lyre, and did he sing high songs of men and things, and times, and sport with all the classic excellence of the universe; in the pride of arms too with not a thought to stain his honour or humble the "triumphant look of his haughty eyes,"—did I see him stalk a God "forth to the van before the sons of fame," yet a prophaner of God's all glorious name; in spite of all his pride, I should at least dare to feel for him, that sovereign indignance, which the noble ancient felt for the idolatrous prince of Samaria, when he exclaimed, "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehosaphat, king of Judah, I would not *look* toward thee, *nor* see thee.

I would propose in the mean time that all ladies reprobate this practice; by treating it as a gross insult offered to their presence. That married ladies and such of them in particular, as profess christianity, request with all affection, of their husbands, to abandon so useless and criminal a practice. That parents suppress it in their own children, masters reprove it in their servants, and christian masters especially prefer to employ in their service men who blaspheme not the name of their God. That christian workmen obey the apostle and at least dare to reprove this abominable sir. Finally, that our Journals and such of them in particular as affect to be religious ones, substitute for the petty disputes, the tales of blood and murder, which they daily chronicle, some well directed and well written pieces, to put down sin in the land, and this worst and most common of them all—**SWEARING.**

If any of our readers will forward a good essay against this abominable and meanest of human vices, we promise it a place in the Evangelist.

MESSIAH.

SIN is like a fount of fire sending forth a single stream which, afterwards disparting, flows amain and scorches, or consumes every thing in its way; it is contemplated in the Holy Scripture under the threefold aspect of its **GUILT**, its **POWER**, and its **PUNISHMENT**, and may be seen in all its execrable results, as it lighted on the Father of mankind.—He violated Law—this was incurring the guilt of sin.—afraid and ashamed he hid himself.—This was yielding to the power of sin.—Death ensued—this was the punishment of sin.

OF THE GUILT OF SIN.—When guilt is incurred its degree is not to be measured by the seeming greatness or littleness of the act constituting the sin; for then, David guilty of murder should have been put to death, and Uzzah, who was put to death, merely for touching the **ARK**, should have been saved alive; but guilt is to be estimated relatively, and circumstantially, and therefore Adam's disobedience in eating the apple, thus violating God's express command, declared by him personally, may involve a greater criminality than the sin of inebriety in Noah, or that of uncleanness in Lot, as by human laws it is more fatal to an individual to counterfeit the signature, than to dislocate the clavicle of his fellow.

OF THE POWER OF SIN.—All our doings that are moral or immoral, exert a moral or immoral power or influence over us accordingly. The politic Ahitophal, David's minister, profoundly understood the influence, which evil actions swayed over the guilty, and accordingly counceled the ambitious but inexperienced Absalom, to perpetrate a deed fitted beyond all others, at once to make him ever after the fool-hardy villain—to destroy all hope of reconciliation with his royal Father, and to embolden his fellow

conspirators. He who voluntarily incurs guilt once, is greatly strengthened thereby, to repeat it; the circumstances of his case which is not always understood in all its relations, may involve him again and again without end. And the less the sin apparently, the greater the danger. "He that is unfaithful in the least, is unfaithful also in that which is most." He that for a trifle would violate Law—his conscience—his religion and his sacred honor, could not be supposed easily to withstand the temptation of a larger sum. Judas abstracted paltry sums from the money which he was intrusted, till yielding to the ascendance which his own evil actions had acquired over him, he finally sold his Master the Messiah, for thirty pieces of silver.

THE PUNISHMENT OF SIN.—Death is a dreadful consummation, even in a physical point of view, and when considered morally, and religiously, it appears a still greater evil to such as are unprepared to meet its solemn results. But like birth it is a matter so common among the sons of men, that as there is but little general joy for the first, so there is but little public sorrow for the last. The human family, by estimate, consists of about one thousand millions of individuals who die off, and are renewed again every thirty years nearly—all this immense carnage goes on in comparative quietude, therefore it fails to surprise us, but could we behold on some boundless plain assembled the immense masses of flesh and blood that have lived since the world began, and all that shall live from this to the resurrection of the dead, with death stalking from rank to rank, and successively mowing down the Kings and Fathers of mankind—courtiers also and their slaves, withering the flowers and dashing to pieces the glory of Society, the high, the low, the rich, the poor, yea, all the inhabitants of the earth, and throwing them into the grave without distinction, at the rate of three thousand every hour, and fifty every minute, we should then perhaps obtain some adequate idea of the extensiveness of the human family as a divine institution, and of the dreadful evil of sin, in its GUILT, its POWER and its PUNISHMENT.

Now it is in relation to these three things, the guilt, the power, and the punishment of sin, that the entrance of Messiah into the human family, is most felt; because he dying for sin, we can now be forgiven, rising again he can give us his Holy Spirit and finally raise us from the dead, so that by imparting remission to us (as he actually does) IN, (not by) immersion, he takes away the guilt of sins past—giving to us afterwards the Holy Spirit, he enables us to overcome the power of sin, and in raising us from the dead he removes the punishment of sin—and thus the three great blessings of the gospel, REMISSION of sins—the HOLY SPIRIT and the RESURRECTION respond to the three great curses that rest upon men, the GUILT—the POWER and PUNISHMENT of sin. The Gospel then is perfectly adapted to the wants of man, in regard to privilege. He that believeth and is baptized said the Redeemer, shall be saved, who is he that will here oppose? Not I.

The gospel then, delivering us first from the guilt and power of sin; consequently from the love and practise of it—and in the end freeing us from its punishment; viz: the bondage of corruption, is here seen to contain a double salvation, a present and a future; one from sin, another from the grave, introducing us finally, into the family of God in heaven.

Now these, Reader, are the things that attach christians to the person of Messiah,—Son of God—that win their affections—induce their obedience—still their fears, comfort their hearts, awake their joys, and lift their hopes to heaven. But apart from all personal considerations, Jesus, of the ancient and religious family of David, according to the flesh, is withall, clothed with a nature wholly divine.—Adorned with all royal offices—the King—the Priest and Prophet of Mankind, he sits on the throne of the Universe, the brightness of his Father's glory, and the express image of his person, waiting for the accomplishment of all that series of events, which is to issue in the change of universal nature, and the salvation of all who obey him. Now I appeal to all

generous natures, whether it is not as honoring to man, as it is harmonious with the Constitution under which we exist, that, after passing from the government of our parents to that of the state, we should thence submit ourselves to the good government of God, and his Messiah. Messiah is just such a governor as the human family require, he is every way fitted to please, and to fill the mind's eye of all who look at him; great in goodness, and good in greatness; his fidelity, and his affection for us have been tested to the utmost. How honorable the faith; how elevated the morals he inculcates; how deep the love; how high the hopes; how noble the fellowship he proposes to his faithful followers! Oh! how rejoicing to the soul of man the voice of Christ: "Oh! it is a noble music says one, which he maketh to the soul of man; sweet as the breathing sonnet of lovers, and spirit-stirring as the minstrelsy of glorious war; it rouseth to noble deeds like the Tyrtean song, sung on the eve of battle to noble Spartan youth, and it rejoiceth the heart of sin oppressed nature, as the voice of Liberty from Tulley's lips rejoiced the Senate house of Rome upon the famous Ides of March, when the God-like Brutus

Shook his crimson steel,
And bade the Father of his country hail."

SACRED COLLOQUY.

ANCIENT GOSPEL.

NO. 1.

The silken eyelids of an autumnal eve had just closed, and Mr. Locke assumed his wonted seat at the small table in the centre of the parlour at Hareden-house. Mary had left open a single window to collect the mingled odours of innumerable flowers, with which her fair hands had adorned the parterres at the back of the house, all the family ranged around, and one more too, for just opposite to Mr. Locke sat down one whose entire figure and physiognomy showed him to belong to a different family; it was Charles Sanford—Charles was still young, at an early age he had tasted that the Lord was gracious, and believing on him he rejoiced with joy unspeakable and full of glory.

As for Mr. Locke, himself, he was past the prime of life, with a profound understanding, and a refined taste, enjoying the best of families, happy in the best of wives, but happiest of all in the most blessed Saviour, the Lord Jesus Christ. As generous as he was opulent, he lived for the good of man; his house was the home of saints, and when he threw open the lids of the Bible, one almost felt himself in the presence of a prince of the olden times, before Philosophists had settled that to fear God was weakness.

This happy family whom God had endued with all purity and elevation of soul, were just about to "hymn in strains sublime" the love of God and of the Lamb, when a rap came to the door, and forthwith entered Mr. Philip Stansbury, with his pious friend Mr. Abraham Williams.

Mr. Stansbury was now in the decline of life; in him, joy had settled down into a calm, and he looked as an excellent housewife, who, though she loves no less, yet reverences more, the object of all her affections. The object of Mr. Stansbury's affections was not fugitive but stable—"Jesus Christ, the same yesterday, to-day, and forever," therefore, Mr. Stansbury was uniformly cheerful.

The guests being welcomed, and the hymn sung, Mr. Locke, read the ninth chapter of the Acts, and in a few minutes after, (during which time, Charles Sanford wa

evidently grappling with the conversion and baptism of the Apostle Paul) the following dialogue ensued.

MR. STANSBURY.—Pray Mr. Charles Sanford, may it be inquired of you, to which of the Evangelist's sayings your present very grave reflections are to be referred.

CHARLES SANFORD.—You know my dear Mr. Stansbury, that your humble servant, has associated himself in the bonds of Chris., with a party who differs exceedingly from you reformers on some important articles of the gospel.

MR. ST.—Pray my dear Charles what may be those important articles in the gospel, on which your party differs so exceedingly from us reformers.

CH. SA.—That your famous arrangement, Sir, of Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit, and the Resurrection, is wholly congruous with fact, and Scripture, I must confess myself at present not entirely prepared to admit.

MR. ST.—Good; my beloved Brother, but perhaps you do not feel wholly disinclined to inquire into its congruity with fact and Scripture.

CH. SA.—I certainly entertain no repugnance whatever to the investigation of a matter which has so eminently attracted public attention during these late years; and which has been propagated by you folks with such singular success. Moreover, if it be correct, I hesitate not to acknowledge that it must be pregnant with important and perhaps fatal consequences to systematic divinity, and to partyism of all kinds; finally, that it must go very far to illuminate the public mind on the most important of all subjects, the gospel of our salvation; at the same time, brother Stansbury will recollect that we now speak on a point in theology on which we Baptists are sensitive perhaps to excess.

MR. ST.—Mr. Sanford; the religious, like the moral and political worlds, is subject to occasional, and great disorder; and there is at present an enormous severing of the body of Christ. We, professors ought therefore to profit by the experience and wisdom of the Fathers of Society, and like them, betake ourselves to the adjustment of those first principles, from which the subsequent phenomena of peace, joy, and fruitfulness, are expected to flow. Any degree of order is better than no order, and any kind of rule better than no rule at all, which indeed is anarchy. The articles which you have just enumerated, Faith, Repentance, Baptism, Remission of Sin, the Holy Spirit, and the Resurrection, constitute the gospel of Christ in regard to principle and privilege, and if ever Christians hope to act in concert, they must begin by putting things in order here; what a mournful spectacle to behold those who affect to labour for the same Lord contradicting each other on the very rudiments of the gospel, supporting and propagating rival interests and despising each other: what an affecting scene to see some of the finest geniuses in Society expending all their powers, natural and acquired, in attempting to convince the multitude that the faith which they labor to propagate cannot be believed by them, and to hear one assert that faith precedes repentance, and another that repentance precedes faith; that baptism is for the remission of sins and that it is not for the remission of sins; that the Holy Spirit is anterior to belief and belief anterior to the Holy Spirit; that there is to be a resurrection of the body and that there is not to be a resurrection of the body; that sprinkling is baptism, and pouring is baptism, and immersion, and washing, and crossing are baptism: yet all professing to believe in one faith, one Lord, one baptism. Ah! me, my beloved Sanford, is not our kingdom in the condition of one that is divided against itself, how then can it stand?

CH. SA.—Mr. Stansbury, I condole with all the saints who are scattered abroad in this cloudy and dark day, and most earnestly desire their union; but when, and how this is to be effected, to me, is exceedingly mysterious.

MR. ST.—My dear Sanford, there is one way, and only one, in which our unhappy differences can be adjusted. We must reverence the Holy Scriptures as oracles that

mean what they say, and say what they mean; and thus, beginning at the beginning, we must BELIEVE what we are told, and do as we are bid, and so we shall get disentangled from our present labyrinth of error, and stand prepared by a parity of faith, and of manners and customs, to MEET one another in the bonds of the gospel.

CH. SA.—I recollect that the distinguished author of the Theological Dictionary has observed that “much has been said in relation to the place which faith occupies in the christian system, some placing it before, and some after repentance,” while he himself gives the precedence to faith.

MR. ST.—Charles, “order is heaven’s first law,” in nature, and in religion, “God is the God of order, says Paul, “as in all the churches” and he accomplishes all his purposes by prescribed means that is by the best means, if the order which we have given to these six gospel items: Faith, Repentance, Baptism, Remission, the Holy Spirit, and the Resurrection, be the Divine order, then it is also the best, and any deviation from it must produce confusion. That there is propriety in placing faith before repentance. I conceive to be susceptible of very easy demonstration. The apostle lays it down as an universal maxim in religion, that “without faith it is impossible to please God,” consequently, impossible to repent, unless we should suppose repentance to be some thing that is displeasing to God; on this supposition, it might precede faith, but according to the Apostle’s maxim, faith can be preceded neither by repentance, nor any thing else well pleasing to God.

CH. SA.—You make short work of it truly; but that faith should precede repentance is to me perfectly natural, and I cannot imagine how any one should have repentance towards God, who did not antecedently believe in his existence. This is not the part of your arrangement, my dear Stansbury, which to me appears the most exceptionable. I object to the collocation of the word Spirit, and consequently to the doctrine which its place in this arrangement necessarily inculcates, that of not receiving the Holy Spirit before baptism.

MR. ST.—Permit me to assure you, brother Charles, that it forms no doctrine with the Ancient Gospel folks, to teach that men do not, or cannot receive the Holy Spirit before baptism, the gospel is not an assemblage of negations, but of positive blessings. It were of little value to tell us that grapes don’t grow upon thistles, or that the vats are empty, or that there is no harvest; the gospel cries aloud the fields are already white, the harvest truly is great; the vines are laden, the vats overflow with wine, new wine. In regard therefore, to receiving the Holy Spirit after baptism, we are more positive, and we hesitate not in the words of God, to say to all who believe, “REpent and be BAPTIZED every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit.” May I take the liberty to inquire of my beloved Brother, the location which he would assign to the word Holy Spirit in this arrangement.

CH. SA.—The doctrine taught in our assemblies, our custom of demanding experiences before immersion, with some minor considerations conspire to make me say, that in an arrangement of these elementary articles, I would place the Holy Spirit first, and faith second.

MR. ST.—Then you would order them thus, “the Holy Spirit, Faith, Repentance Baptism, Remission, Resurrection.

CH. SA.—I do not say that even this order wholly meets my approbation, but I go so far at present as to say that I would place the Holy Spirit first, and faith second.

MR. ST.—Mr. Sandford, the Baptists have ever been the supporters and defenders of the Scriptures, and their views of the spiritual nature of Christ’s kingdom, have made it necessary for them during their whole history to make frequent appeals to these holy books, this they have done in the most honorable manner, may I hope then that my dear Charles will not impinge the character which history, uniformly assigns, to the

party with which he has united. Will you venture, Charles, to defend your arrangement from Scripture, if you will, proceed.

CH. SA.—My dear Stansbury, is not the case of Cornelius in point? Did he not receive the Spirit before faith? This is one instance, and too much to our purpose, I think, to warrant any one in saying that my arrangement is without foundation in the holy Scriptures, I don't see how you shall well be able to explain it away.

MR. ST.—I do not wish my dear Sandford to explain it away, I only wish to understand it, nor do I say that your arrangement is without foundation in Scripture, we are yet enquiring, we shall decide afterwards; but in regard to Cornelius, and his house—I would just observe, that while his is the case of a man and his house receiving the Holy Spirit before baptism, yet to be in point and to support your hypothesis, it should have been given them before faith.

CH. SA.—Brother Stansbury, is it not gratuitous to say they did not receive it before faith? this is not stated in the chapter.

MR ST.—I beg your pardon, my dear Charles, I know you are too good to be offended with me, but I must suggest to your recollection, that I have not yet referred you to the tenth chapter of the Acts, for my warrant in saying, they did not receive the Holy Spirit, before faith. I choose to appeal to the fifteenth. There, Peter, who was the actor in this matter, delivers himself in the council at Jerusalem, in the following manner, and informs us, that God who knows the heart gave the Gentiles the Holy Spirit as a testimony of their faith. "Men and brethren said he, you know that a great while ago, God made choice among us that the Gentiles by my mouth should hear the gospel and BELIEVE, and God who knoweth the heart, bore them witness giving them the Holy Spirit as he did to us, (Jews) at the beginning.

Peter's arrangement then is this, "they heard the gospel, believed it and they received the Holy Spirit as a testimony of their belief." Peter was satisfied with God's testimony in their behalf and commanded them to be baptized. Now hark, brother Charles, how explicitly the Scriptures speak of receiving the Holy Spirit after faith, "Have ye received the Holy Spirit since ye believed." "In whom after that ye believed, ye were sealed with that Holy Spirit," &c. again, "That we might receive the Holy Spirit through faith," not faith through the Holy Spirit.

CH. SA.—Brother Stansbury, I intend that our conversation shall not limit itself to this evening, and as I perceive brother Williams is eager to defend himself, perhaps against the views of both; I shall only add that Cornelius' case is at least that of person's receiving the Holy Spirit before baptism, and this spoils your arrangement at all events; what has been may be; you recollect, "Ab actu ad posse," and so we may yet receive the Holy Spirit before baptism.

MR. ST.—I very well recollect "Ab actu ad posse," but this is not a universal maxim. many things have been that can never be again, Adam will never again eat the forbidden fruit; nor David the shew-bread; nor the Jews the manna; what has been in some cases may be again; but it does not follow that it must be; by the by, I must protest against the practice of substituting exceptions to laws for the laws themselves. The Priests in the temple profaned the Sabbath, and were blameless, would this have warranted all Jews to profane that holy day? David eat the shew bread, when he was hungry, was this a law to every other hungry person in Israel, to go into the tabernacle and do likewise? The man at Bethesda carried his bed on the Sabbath, and the disciples picked ears of corn on that day; the Sun once stood still and the moon likewise; God gave water from the rock, and once from the jaw bone of an Ass, to quench the thirst of the Jewish patriot Samson. Are these exceptions to general laws to be

substituted for the laws themselves? Surely no! and neither must the excepted case of Cornelius' house be taken for the law—the law according to which God originally gave, and now gives his Holy Spirit in the christian system. As you have read the essays of Archippus in the Christian Messenger, you will perceive that this is one of his mistakes. But what is the true state of the case? Why just this, the Apostles, the one hundred and twenty, the three thousand on the day of Pentecost, and all who afterwards were converted at Jerusalem, multitudes both of men and women, and myriads of the Priests also who were obedient to the faith; the Samaritans both men and women, the churches of the Gentiles—Antioch, Rome, Ephesus, Corinth, and all in the minor Asia; all individuals of all churches, indeed the apostle Paul himself not excepted, received the Holy Spirit after baptism, and none before faith; not one; but here it appears that to the general law of receiving the Spirit after Baptism, there is one exception, the house of Cornelius received it before baptism, and a reason for it is laid in the text which we might suppose no one could read without apprehending; shall then this solitary exception be substituted for the law itself? this is the question? If you say yes, then let the circumcision of Timothy which was practised as an expedient, be forced into a general law, and let all christian men get circumcised.

CH. SA.—Then brother Stansbury, you would have all men to believe, reform, and be baptized for the remission of their sins that they might receive the Holy Spirit?

MR. ST.—Yes! this is the gospel law.

CH. SA.—But was not Simon Magus baptized without receiving the Holy Spirit? how do you despatch his case.

MR. ST.—Brother Charles that his is the case of a man coming presumptuously to the ordinance of Christ, is certain, for Peter says so, but that his is the case of a penitent believer's being baptized without afterwards receiving the Holy Spirit, no one I presume will be bold enough to assert.

CH. SA.—Go on Mr. Williams, I presume you imagine us to be equally wrong.

MR. W.—Not *equally* wrong Mr. Charles, I certainly do not believe with you Baptists, in immersion, but as for Mr. Stansbury, I do not at all understand him; he is not a Baptist, I perceive, and I know he is not a Presbyterian; he does not admit of dedicating children to the Lord, and I think he denies the Holy Spirit.

MR. S.—Mr. Williams, to require people to obey the gospel that they may receive the Holy Spirit, does not in my humble opinion at all amount to a denial of the Holy Spirit—do not your folks say that baptism came in the room of circumcision?

MR. W.—Most assuredly Mr. Stansbury, and therefore we shew forth our piety by dedicating our children to the Lord in baptism.

MR. SA.—Perhaps you recollect a saying of the Redeemer's to the Sadducees, Mr. Williams, "You do greatly err not knowing the Scriptures neither the power of God," not that I would even suggest that those who are in the habit of using the language just uttered, are ignorant of the fact that *circumcision* and *dedi-*

cation were two ordinances under the Law, wholly distinct; thousands of children were circumcised, who were never dedicated to the Lord; and I am afraid that christianity, at this moment, suffer immensely from confounding things that are different.

But here the clock struck; and although it was not Baptist bed-time, as we say, yet some small matters made it prudent to adjourn until next evening, when the subject, as it was agreed, should be presented more in detail: every one invoked his blessing on this excellent family as he retired. Mr. Locke smiled and returned it in due form, and the gate was closed.

Well, said Mrs. Rebecca Locke, I could not have imagined, that Charles Sandford would have let the conversation close, without finally admitting the truth and force of Mr. Stansbury's observations.

Mr. Locke who better understood human nature, and who had weighed carefully, the confabulation of the Brethren, answered, My dear child, we must make great allowance; the best men are sometimes the most prejudiced.

Yes, my dear Father, said Mary Locke, I recollect you pointed me the other day to the case of Nathaniel, as an illustration of this, "Can any good thing come out of Nazareth," said he, and yet the Saviour saluted him as an excellent person, "Behold an Israelite indeed, in whom there is no guile."

In Nathaniel, said Mr. Lock, we see godly simplicity and strong prejudice existing in the same person, and I agree with Mr. Stansbury, and dare say, my daughter, with you also, that what has been, may be again. Mary was glad to have it in her power to shut the door just as this last sentence came from her father's lips—and to let the slight trepidation which it excited, pass off in her bed-chamber.

ESSAY.

THREE DIVINE INSTITUTIONS.

NO. I.

The Human family, the Law, and the Gospel, are three institutions which originated in the will of God, and are therefore.

properly styled Divine; in this point they contrast well with those institutions which have their origin in the will of man, and which are, therefore, denominated human institutions.

But it is most common with scripture authors to compare these three Divine Institutions with each other; to trace their mutual relations and dependencies, their contrasts and contrarieties, their differences and resemblances, their parallelisms and analogies: the gradations and progressions, the origin and issues, the lights and shades and goods and ills of these famous divine establishments. Indeed, to limit them to their proper boundaries, to show where one begins and the other ends, where they touch, and where they separate; how the Law rises above nature, and the Gospel above both, as organic life rises above simple existence, and animal life above both, how the principles and privileges of the one, excel those of the other, what was earthly in the one, and heavenly in the other, bondage in the first and freedom in the last, sin here and righteousness there: condemnation and justification, death and life, earth and heaven, time and eternity; indeed! Adam, Moses, and Jesus, with the institutions of the human family, the law and the gospel, over which they preside, constitute the whole sum of the oracles of God to man.

If then the proper study of mankind be man, the proper study of mankind, is the *Bible*, for it is here and no where else, his origin, fortunes and destinies, are represented in their true forms; here it is we read the great drama of human life, by a Divine Master; here it is we see humanity first enter upon the stage of this ephemeral existence to play a mighty part,

“Led by Her heavenly Maker, though unseen.”

To the simple incident of the fall, what plots and counterplots succeed, political and religious! what varied schemes of good and evil—of Law and of Government—of science and of religion! What regal pomp! What military array! What courtly intrigue! What battles fought and won! What sieges, sackings, oppressions, deaths! What bustle of nations! What marshalling of kingdoms! How the scene shifts from the Fall, to the Flood, the confusion of Languages, the call of Abraham; States rise to glory, decline and fall thick as the stars of heaven! Egypt, Ninevah, Assyria, Persia, Greece and Rome, succeed each other, and pass in sublime review before us, to make way for the crowd of meaner nations, of more modern date, but equally superstitious, and more tyrannical than they—Princes, Potentates, thrones and earthly powers, are mere subordinates in the great drama of the Bible; the powers of Heaven are of the *dramatis personæ*; Angels, Principalities,

Dominations, and Jesus the Son of God; Hell itself is here—here is the great adversary of mankind! How the plot deepens, how affairs are dilated and multiplied! What shifting of scenes! How incidents accumulate, till the juncture, the critical juncture of Messiah's advent, arrives, *when war and the noise of warring nations for a moment cease!*

Messiah enters the world; and a full band of angels sing a hallujah, "Glory to God in the highest, peace on earth and good will among men."

Satan enters. He triumphs! the friend of man is slain! our expectations are crushed! our hopes are withered! our glory is laid in the dust! nature goes into mourning;

"He dies the friend of sinners dies, Lo! Salem's daughters weep around;
A solemn darkness veils the skies, a sudden trembling shakes the ground."

Anon! The darkness passeth away, and the true light shineth.—Jesus awakes from the tomb—and all his saints rejoice. He establishes the affairs of his kingdom, and departs for heaven—the select nation is scattered—the scene proceeds apace—As formerly, states rise, decline and rise—the world is in arms, Rome declines and falls into a ruin of nations, a mighty ruin! stretching from the Baltic to the Lybian Desert, from Spain to the Euphrates.

The period of primitive christianity goes by and the apostate Christian—that son of Perdition, with his enormous brood—the Inquisition, appears; all the darkness, immorality, idolatry and cruelty of Egypt, Sodom, Babylon, and the city where our Lord was crucified, are reacted under the mask of Christianity—insulted Christianity! Her beauty is changed to ashes! Her unctions of joy to mourning! Her garment of praise to the spirit of heaviness! All her bones are rottenness; her footsteps are marked with blood!!!

At last what seemed doubtful, the sealed fortunes of christianity begin to open—the Angels of the Reformation, successively smite the cloud of darkness, which covers the nations; it faints and vanishes from the sky—a series of trumpets is blown, as an alarm to the besotted corruptors of christianity; but they refuse to reform. The Ruler of the Universe gives them "*blood to drink*," but they "*repent not to give him glory*," neither do they cease from worshipping the works of their own hands; Europe remains idolatrous as before; at last the vials of his wrath begin to be emptied upon the devoted nations—too immoral to sustain political freedom and too irreligious to be blessed with ecclesiastical liberty. All is Infidelity, Atheism, Deism, and corrupted christianity.

The Jews return to the land of their fathers.

The nations remote from the scene of action lay dormant along the sides of the earth, sluggish as Acheron—and dead under political tyranny and abominable idolatries, till by a trinity of unclean, (and to us as yet,) incomprehensible influences, proceeding out of the mouth of the Draggon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, they—the world of nations come trooping o'er the earth to the great day of God Almighty, when at the centre of the habitable earth, in Canaan, where the true religion began, they receive at the hand of God, the vial of his fiercest wrath, as the punishment due to their vast delinquency. This is the trial and punishment of nations—a prelude to the last judgment which is a trial of individuals, when the drama of human life will end. What carnage—"multitudes, multitudes! in the valley of Judgment! Put ye in the sickle for the harvest is ripe; come get ye down for the press is full, the vats overflow, for their wickedness is great." The last vial is poured out, and the world is overwhelmed! Ho! "all ye fowls that fly in the midst of heaven, come gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all men, both bond and free, small and great." Here false religion and bad government, and all who willingly yielded allegiance to them, come to a perpetual end.

So much of the creation as survives this dreadful day, goes into the future age and the Millenium begins—the period of the glorious liberty of the sons of God—when Satan is bound—sin done away to a wonderful extent—and even death almost swallowed up in the abundance of health and long-life, which characterises the reign of our Lord, and his Messiah, who shall reign for ever and ever!

" A thousand years shall roll around;
The Church will be complete,
Called by the glorious trumpet's sound;
Her sovereign she shall meet."

"If, [says the celebrated Crellius,] after the most severe servitude by which the human race has been oppressed, golden liberty should follow; if, after the thickest darkness of ignorance, the clearest light of truth should arise; if after a mighty contest and calamities not to be calculated, great joy and a happy state of mankind should succeed, then the face of things will appear changed, and whilst before they seemed to mourn, they will afterwards seem to smile, so that the heaven and the earth will seem to have undergone a change, and to have assumed a different countenance."

But the thousand years expire, and even the Millenium itself comes to an end—to make way for a state of things still more glorious. Satan is loosed for a little time to be punished for ever; the nations rebel once more and make a single effort, when the Devil, the Beast, and the False Prophet are everlastingly punished, and the trial of individuals arrives—the Judgment begins—the great white throne is planted and he sits upon it, from whose face the earth and the heavens flee way and are found no more at all—the dead, small and great, stand before God, and the books are opened, (the books of good and evil, done by men whether they belonged to the human family only, or enjoyed additional light under law or gospel also,) and another Book is opened, which is the Book of Life, and the dead are judged out of the things written in these books, (the book of nature, the book of the law, and the book of the gospel,) according to their works; and the sea gives up the dead which are in it;—and death and Hades deliver up the dead which are in them, and they are judged every one according to their works; this is the second death and whosoever is not found written in the Book of Life is cast into the Lake of fire—this is the great catastrophe to the drama of human life, written in the Bible, and played off on the stage of this miserable world.

Godliness! insulted and despised, godliness! at last obtains an eternal victory; and God and his Messiah, an eternal triumph. The new heavens and new earth are created—the holy city—the capital of the universe, “whose builder and maker is God,” comes down—The heavenly Jerusalem—which all the men of faith, that have feared God, whether under Adam, Moses, or Jesus, since the world began, have longed for, now appears all glorious to behold—there the righteous forever behold the beauty of God and the Lamb, and forever adore their mercy. “And there shall in no wise enter into it any thing that defileth, or worketh abomination, or maketh a lie, but only those whose names are written in the Lamb’s Book of Life.”—“Oh happy, happy day! when christians shall meet to part no more.” Reader, “be wise to day; ’tis folly to defer.”



CIRCULAR LETTER.

BELoved BRETHREN—

The restoration of the ancient gospel, forms a new era in the history of reformation. To immerse for the remission of sins, that the *believers* might receive the promised Spirit, had wholly

vanished from among the manners and customs of christians. Antecedently to eighteen-hundred and twenty-seven, no party (although it was found in the theories of almost all) seems to have possessed the least practical knowledge of this matter, the influence, therefore, which such an administration of the gospel was intended to give the church over the world, became extinct; and the Unity which its operation in the church was intended to secure, ceased to exist; the church, therefore, during three centuries has been dividing and sub-dividing without end; until christianity is full of partyisms, contradictories and rival interests. And we, I mean all the protestants, have failed, entirely failed—notwithstanding all our good intentions, to accomplish the illustrious design of our LORD, when he established the church on the earth viz: the conversion of the world.

BRETHREN, the ancient mode of administering the gospel, and the bond of union in the church, have been restored, through the mercy of God and of Jesus Christ, our Lord. An immediate and personal acquittal from sins, through faith in our Lord Jesus Christ, is now brought to every man's door; a prompt salvation from the guilt and power of sin, is now held out to all penitents, and the willing converts taken down into the pure water, and immersed for remission of sins by the high authority of the word of God, are filled with joy and the holy Spirit.

The restoration of the ancient gospel, has shed a rich light over a thousand subjects connected with the present and past fortunes of christianity. It forms a point, at which, religious truth and error, are brought into strong contrast. On the side of the disciples, all now is light on the great matters of Remission and the Holy Spirit; perplexity has vanished and there is scarce a shade of difference in the sentiments of the disciples, on these points.

Brethren, I have as you are aware, been engaged in the late endeavors to restore ancient christianity, from the beginning; know much of all that has been doing; have witnessed the blessed effects of administering the gospel according to the apostolic plan, and have watched over its progress through the land, with intense interest. The cause is still advancing and I am persuaded that nothing but more zeal in our laborers, more zeal and devotedness in all the disciples, are necessary to make it triumph among men.

I now reside in Cincinnati, laboring in word and doctrine with the Brethren who meet in Sycamore-street; and being anxious to disseminate the principles and advance the science of eternal life, I have resolved, with the help of the Lord, to avail myself of the advantages afforded by the press

The EVANGELIST is to fall or stand by its merits; the first number will not warrant a final judgement on all that are to follow, and yet we give it as a kind of specimen of what may be expected.—The objects of this paper are now before the public in my prospectus. If you please to obtain for it patronage at home or abroad, you will oblige your brother in the faith.

WALTER SCOTT.

N. B. Any well written essays, or any useful information concerning the gospel, or the church, will be received with pleasure.

THE REFORMATION.

The history of christianity, from Christ to the Millenium, may be divided into three parts, *Primitive Christianity*, the *Apostacy* and the *Reformation*. We hope to be able, as often as the pages of the Evangelist admit, to furnish our readers with some of the best readings on these interesting portions of christian history; at present, we shall say a few things of the period of the reformation. Reformation, as used by christians stands properly for that portion of time, during which, the God of heaven has been raising up a succession of illustrious men, to proclaim repentance to the ungodly nations, before MESSIAH punishes them, and to warn them of the certain and speedy out-pouring of those vials of interminable wrath, which are, finally, to overwhelm the nations of the earth, for their neglect and unlimited abuse of christianity. It possibly comprehends the whole period of the seven Apocalyptic vials the last of which introduces the Millenium.

BEGINNING OF THE REFORMATION.—The earliest dawn of reformation is considered to take its rise in the fourteenth century, when Wickliffe, Huss, &c. with their innumerable followers, set themselves in opposition to the reigning corruptions of the age in which they lived, and the life and death, the labors and learning, of these distinguished men, form the basis of that glorious pillar, which the successive efforts of Luther and other reformers during five centuries, have been contributing to rear.

Wickliffe was born in Yorkshire in 1324, he attacked the jurisdiction of the Pope and the Bishops; wrote many books, and is called the “first reformer.” He died in thirteen hundred and eighty-

four, aged sixty, and in forty-six years after, the Pope ordered his bones to be taken up and burned.

Huss took up the doctrines of Wickliffe, and was distinguished for his eloquence, and noble enthusiasm in the cause of Christ; betrayed into the hands of his enemies, he was cast into prison and condemned in 1415, to be burnt as a heretic; he refused to plead guilty, and smiled at the chain. Though the faggots were piled up to his very chin, he called upon the name of our Lord Jesus Christ, and from among the crackling and flaming combustibles, sung a song so loud and cheerfully, that his voice was heard above the bruit of the tumultuous throng of his persecutors.

In the 16th century appeared Luther and Calvin, and Knox; in the eighteenth, John Wesley and others, who, diffused their doctrines all over the United States, England, Scotland Wales, Ireland, &c. &c.

At present, a very numerous and rapidly encreasing party, plead for, not a *reformation* only, but an entire and unqualified *restoration* of every thing warranted in the holy scriptures, comprehended under the two titles of *ancient gospel and ancient order*; the first of these matters having been intended to include every thing in the doctrine of Christ necessary to make disciples, and the last every thing necessary to keep them disciples. The scheme has in a few years spread itself far and wide, and by means of religious periodicals, issued by individual brethren, has been carried into every state in the union and even into England, Wales and Ireland; this is the part of the professing world, to which, the editor is not ashamed to say, he has belonged.

IMPORTANCE OF THE PRESS.

"Of all the instruments of power, says an anonymous writer; of all the engines or contrivances of man, whether physical, moral or political, there is none, which is, by any means, to be compared for rapidity, for extent and strength of effect, with that which extends its control, under the unpretending name of the *Press*—mightiest of intellectual engines, which sees and records every thing the moment it occurs!"

In both the political and religious departments of the reformation therefore, the printing press is to be regarded as the great organ of power, or of illumination.

This engine, so distinguished for its gigantic and prolific virtues, has during the reformation period, and upon the reformation ground, viz: (christendom, so called) been acting with the most tremendous effect: shaking the terrene of the political and religious world;

causing, as it were, earthquakes; scattering abroad *storms of thunder, lightning, and hail*—the sea, and the waves roaring; filling men's hearts with fear; distressing the nations, and giving forth all those moral, religious and political phenomena, which are the certain signs of the coming of the Son of Man.

To drop the symbolic style of the Redeemer; the press in the hands of the wise and brave, has for nearly five hundred years, continued to fill all Europe with alarms—with wars and rumors of wars, plots, treasons, convulsions, insurrections, revolutions and spoils—the necessary results of increasing light, and of the people's struggles to rid themselves of their tyranical plunderers. all these things must necessarily occur before the Millenium.

In the religious department of the reformation, the Press unburdens itself, by Bible Societies, Tract Societies, Missionary Societies, Education Societies, Schools, Seminaries, Colleges, Universities, Churches, Classes, Conventions, Associations, Synods, Presbyteries, Conferences, Councils, Assemblies, &c., yielding Bibles, Testaments, Tracts, Pamphlets, Commentaries, Glosses, themes, essays, criticisms, sermons, lectures, orations, psalms, hymns, songs and periodicals of every name, and of every degree of merit, supplying (besides five hundred-and-eighty-four Missionaries, at about two hundred-and-eighty-seven stations,) twenty-five thousand Episcopalian Preachers, seven-thousand Methodist; one thousand two hundred-and-eighty Congregation-alist; eleven thousand three hundred-and-two Presbyterians; five thousand Baptist; and three hundred-and-fifty Moravian ministers; all pleading, or affecting in their respective ways, to plead for the authority of the Holy Scriptures.

Now a person of circumscribed and inferior views of things, is apt to imagine that the commotion, excited by these sects and a host of others amounting perhaps to some hundreds, upon the reformation ground, and their mutual jealousies and jostlings against each other, are not at all, or at most, but in a slight degree calculated to promote the improvement of mankind. But, this is quite a mistake; for it is here, and no where else, that political and religious reformation goes on apace; it is just from within the bounds of this *non bene junctarum* state of things, and from no nation, under heaven in which it does not obtain, that God Almighty has drawn forth and presented the fairest forms of religious character and of political liberty and security.

When the time and struggle for reformation are expired, then will come that famous age denominated the Millenium.

Something very favorable to the church, was expected, by interpreters, to occur in eighteen hundred and twenty-seven; thirty-three, forty-seven, and sixty-six, are also fixed upon as eventful years.

ORDER OF THE REFORMATION.—At the era of the revival of letters, reformation took effect, first upon the church; it, then, broke upon the governments of England, France, &c. and finally arose with surpassing glory upon the western world, filling these states with life, and light and joy; affording to the disciples of Jesus, all the freedom and protection, which the nature of their religion demands.

PHILOSOPHY OF RELIGION.

NO. I.

The question of natural religion, is one, which has given birth to such infinite speculation, that I hesitated to give it a place in my paper. The jangling of Philosophists and Philosophers, cannot well be said, to be less discordant and tiresome to the ear than that of Theologues and Theologians. But, as it is a question which has important interests involved, and been much talked of, we shall let the reader hear a little of what has been said on both sides.

The great objects of human speculation, ever have been and are—*matter*, *mind* and the *Deity*; matter—signifying the world without us; mind—the world within us, and Deity—the Creator of both mind and matter, or the universe.

The abstraction and calculation, of the powers, properties &c. of matter, are styled natural science; The investigation of mind is called moral science; and an inquiry into the order &c. of the visible universe with a reference to the existence and character of the Deity, has been denominated natural religion.

But as some Philosophers have taken upon them to deny the existence of matter, or the world without us; and others the existence of mind, or the world within us; so many of them have gone so far as to deny the existence of the Deity also. This however was to be expected, for why talk about a Creator when there was nothing created?

Now, succeeding philosophers and men of expert genius, finding themselves, in this manner, wholly deprived of all subject on which to speculate, began forthwith to inquire, and, with all, to search most diligently for what common people had never lost, viz; matter, mind and the Deity; or to express it in more vulgar terms, for their souls, and bodies and God who had made them.

Hence, in order that all the world might ever after esteem *them* as philosophers, they very wisely began at the beginning, and made the existence of matter, the first question in natural science;

the existence of mind, the first question in moral science; and the existence of God the first question in religious science or in natural religion. Matter or no matter; mind or no mind; Deity or no Deity then, became the first and great questions, in their respective departments of human research.

Now, that we might interpret the world without us, nature has endowed us with *sense*, and that we might be acquainted with all that is within us, she has furnished us with *consciousness*; in order that, by this faintly looking, both outward and inward, we might be perfectly informed of the existence and character of both matter and mind.

Our *senses* arrange themselves thus—*tasting, smelling, feeling, seeing, hearing*—the first two, most necessary to animal life; the last two, to rational; and the harmonic sense of feeling bearing directly on our moral nature, enables us to make the cases of all others our own, and so to sympathize with all mankind.

Consciousness is a certain power, by which we are enabled to notice the phenomena of mind, after it has been put in operation by the perception of external things.

Now the two parties, consisting of philosophers and divines, having by means of sense and consciousness, finally concluded upon the existence of matter and spirit, set themselves forthwith, to ascertain by all the four, the existence of God; and therefore, put the grand question; "Is there, or is there not a God?" Some of the philosophers said, there was, some, that there was not, and others they did not know and did not care whether there was or was not. All the divines said there was a God, and it was of eternal importance to know it; but added that the fact was not to be ascertained from his *works*, but from his *words*; and so laying it down as a universal maxim, that man could originate no idea beyond those of body and spirit, they reasoned as follows:—"Every thing that comes under the review of sense or consciousness, said they, forms the object of human enquiry and speculation; but, as God is the object, neither of sense nor consciousness, therefore, humanity, unaided by revelation, cannot "originate the *idea, existence or name* of the Deity. This brought the philosophers, who believe from nature, that there is a God, into close quarter with the Divines; and so of late the question has been stated as follows; can man, or can man not "originate the idea of a God?" The two parties have chosen their sides respectively; the one affirming, and the other denying.

The phrase, "originate the idea of a God," is a very loose one; man cannot originate the idea of any thing, even the most common object of sense—we never originate the ideas of things; things originate their own ideas in us—and a flaw in the premises here, is like

putting an improper value upon an Algebraic Symbol; at first it may seem as naught, but in the end the error turns out incalculably great. I should think the following the most proper and natural statements of the question.

From an induction of all particular intelligences, all particular wisdom, particular goodness, and particular power, would the mind of man ever settle down, convicted of the existence of a universal intelligence, power, goodness, wisdom? or,

Would the visible universe—the fair frame of nature, with all its attributes of order, &c. &c. ever originate in human society, the idea of a Creator—a supreme intelligence?—Or to put both parts of this proposition into one.

Would the double influence of sense and reason, exerted on the works of nature and of man, ever make any one ask this question; Is there a maker of all that we see?

Some who preach God's *word*, say no; some philosophers who affect to admire his *works*, say yes! and it is at least amusing to listen to the quarells of these ministers of nature and of religion. The one is all for the *works*, and the other is all for the *words* of God; both professing occasionally to be men of more faith than God himself requires of them; for while he offers both the works of nature and the words of revelation, as the two witnesses of his existence and character, these men would affect to say that one was enough; each affirming of his oponent's favorite witness, that he is mute—that he is not needed, or that we cannot hear him. But we shall let the combatants speak for themselves.

[TO BE CONTINUED.]

MILLENIUM.

The *hilia eta* of St. John stands, as most interpreters believe, for the next thousand years of this world, which, being the seventh, and the period, during which unusual freedom and peace are to be granted to the whole creation, and to the church in particular, has been styled the sabbatical thousand, or by way of eminence, the Millenium.

* * By a letter received from brother William Hayden, on the Western Reserve, where he, brother John Henry, and three others, are laboring, we are informed one hundred and thirty have been immersed within a few months.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever.—AMEN.—REVELATIONS, CHAP. 1.

NO. 2. CINCINNATI, MONDAY, FEBRUARY 5, 1832. VOL. 1.

SACRED COLLOQUY.

CONTINUED FROM PAGE 13.

NO. 2.

Although Mr. Locke's business was various and extensive, he did not allow it to rule him: he had given his heart to God amid the bustle of life—and amid the bustle of life, God had kept it unstained. Mr. Locke was very regular; and as he partook largely of the sanctifications of our Holy Religion and loved its ordinances, it became young John Locke's business to have the bible stand covered immediately before breakfast in the morning, and the first thing after supper in the evening; hence the day-star of divine knowledge shone with surpassing brightness in almost every heart in Hareden-house.

In the early summer, Mary had descried a grape vine of peculiar beauty, lifting its arms towards a window of one of the anti-chambers, and often during the sultry months, had amused herself in giving support and direction to its viney fingers as they climbed along the wall. It was now laden with grapes, the deep purple of which contrasted elegantly with the green of the leaves, in which nature had hid the clusters while yet young and unfit for use. Mary loved her Redeemer, and the vine and its clusters were to her sacred emblems.

Agreeably to appointment, the company met at Hareden-house the next evening; and along with them a goodly number of other brethren who, though, chiefly poor, all knew themselves to be at home in Mr. Locke's parlour.

Having received them with all christian affection, Mr. Locke begged liberty to observe, that although last evening's conversation terminated on a very interesting distinction, which, said he, I perceived Mr. Stansbury was then about to make between the two ordinances of circumcision and dedication, yet I cannot omit the present opportunity of stating, as my judgement, that the inquiry had, in this respect, over reached itself.

Mr. Williams said; a variety of incidents had impressed him that in having his children baptised, he dedicated them to the Lord, and, on that account, he should have been happy to listen while Mr. Stansbury defined the distinction between the two Ordinances which he had glanced at during the preceding evening. But, added he, this curious question of arrangement has occasioned me such multiplicity of thought that I am willing to urge the matter no further at present, and concur with Mr. Locke, that the

brethren resume their conversation at the very point at which it terminated last night.

Mr. Stansbury looked at Charles, smiled, and the colloquy proceeded.

CH. SANFORD.—Do not, my dear Stansbury, suspect my courage nor my prejudice; I should be sorry to shrink from the investigation of so important a matter; and, believe me, I am not so favorably impressed with the religious merit of our ancestors, as some others are. The distracted form in which they have delivered to us our holy religion, cancels, in my judgment at least, one half of all the reverence which is claimed for them by many.

They have presented us with the parti-colored coat of Joseph, rather than the seamless garment of Jesus: moreover my motto is not antiquity but authority—divine authority; not reason and inference but fact and scripture.

Mr. St.—Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit and the Resurrection constitute an assemblage of evangelical elements involving the highest interests of mankind: principles, Charles, which are finally to rule the world, and privileges which could be secured only by the outpouring of the precious blood of Christ, ought to be well understood and defined.

C. SA.—In our first conversation, the case—the excepted case of Cornelius, as you would call it, was adduced as proof that the Holy Spirit was given before faith. You shewed (and perhaps with sufficient clearness too) that my reference in that instance was not in point; that Cornelius and his family did not receive the Holy Spirit before, but after faith. I decline to instance Balaam, Judas and Caiaphas, for you would tell me that if those and other bad men, who spake by the spirit, had no faith before, they had none after they were operated on.

Seeing then that facts have failed me—that there is no special instance recorded of the spirit's being in any unrighteous or unbelieving individual for the purpose of producing faith or repentance, I shall endeavor to state to you what our party conceive reason and scripture united to teach in favor of receiving the holy spirit before faith.

Man is dead in trespasses and sins: we know he is brother Stansbury: the scriptures say it. Mark even the choice of those spirits, who make their boast in natural religion, and affect to entertain the highest reverence for the Deity. Do they walk as if seeing him who is invisible? are they at all distinguished for contrition of heart? do they invoke his all gracious name, or offer to him the sacrifice of praise? No; cold indifference, base neglect, alone distinguish their empty professions.

Mr. St.—I hope my dear Charles does not intend his last observations to involve me in a defence of the Deists?

C. SA.—Do not misapprehend me, dear Sir: your devotion to the cause of revealed religion; your extensive acquaintance with the oracles of heaven; your age, and experience, and most of all your perfect knowledge of the deistical question and of the religious character of Deists, all forbid that I should dare impute to you the least reverence for the hollow professions of these insolent pretenders to divine wisdom.

Mr. St.—Brother Charles, the proposition before us is, whether men, according to the Christian System, receive the holy spirit before faith. You have assumed the affirmative, but concede that your doctrine is unsupported by any fact recorded in scripture.

From facts, you have descended to reasoning, and, because men are dead in trespasses and sins, you affirm they must receive the holy spirit before faith. Your proof and your premises then are both comprehended in the word dead? pray what do you intend it to import?

C. SA.—I conceive men to be dead, when they are in a state without faith in God.

Mr. St.—Good; now substitute your definition for the word itself and then your reasoning is, as follows: “Because men are dead, i. e. without faith in God, therefore they must receive the holy spirit before they can have faith,” which is advancing in the proof of your doctrine, Charles, not a single step, but only reasoning in a circle. Suppose, brother Charles, the circumstances of the argument reversed—that all individual conversions noticed in scripture, unequivocally demonstrated, that in the first ages of Christianity, God gave the holy spirit, as you affirm, before faith, and after it, in not a single instance whatever; might we reformers hope to conciliate the esteem of our opponents by originating doctrines contradictory of all scripture; by flying from fact to figure

in support of them; from men to metaphors, and from light and literal passages of scripture to such as are darker and seemingly more doubtful?

C. SA.—I presume not, brother Stansbury; and sorry would I be, to seek for victory in this important inquiry by brandishing a *PETITIO PRINCIPII*; sorry would I be to accept the least surreptitious aid for my proposition in the contemptible sophistry of stating it in different terms: what is not true in the fact, cannot be true in the figure.

Here Mr. D. who belonged to that class of people, who in regard to prejudices, may be styled "The Invincibles," to whom an opportunity of saying something very smart in season or out of season, is a temptation positively irresistible; broke in upon the conversation by observing, that the case of the thief upon the cross was a fact, which he conceived not to be without relation to the subject.

Mr. ST.—The Christian church, Mr. D., did not assume her public standing as a distinct institution until the day of Pentecost. At the time of the crucifixion, Christ had not empowered his Apostles to remit the sins of the world; in short the spirit was not then given, because Jesus was not yet glorified, and consequently could not be received by the person you allude to. His case therefore being anomalous, and occurring antecedently to the day on which the Christian System was perfected, comes not within the purview of the present enquiry which is, you recollect, "Do men receive the holy spirit in the Christian Religion before faith?"

C. SA.—Pray brother Stansbury, what do you apprehend the word DEAD, when applied to sinners, to import?

Mr. ST.—I cannot say, my dear Charles, that any thing contained in your own definition of the term, is at all repugnant to my apprehension of its use by scripture authors. They certainly applied, it to men as expressive of the condition in which they existed previously to their faith in Jesus Christ, as you have stated.

C. SA.—Why, here is an odd matter! and it puzzles me not a little, that while brother Stansbury admits with us that men are naturally dead to God, that he should, nevertheless deny their resuscitation to life and righteousness by the spirit!

Mr. ST.—Pardon me, my dear Charles, you anticipate: It is not the part of a true Reformer to deny, but enquire and to prove. I have not yet said that sinners are not made alive or quickened by the spirit.

C. SA.—More confounding still! do you then go the whole with us after all brother Stansbury; do you admit that men are DEAD, and, when quickened at all, are quickened by the spirit?

Mr. ST.—I admit that men are dead, and also, that they are made alive by the spirit, but differ from you, I fear, Charles, in this important particular: That I think it my duty and privilege to enquire accurately of the scripture how this quickening is effected by the spirit. Is it by special and distinct operations upon the mind of the sinner before faith, as all your systems of divinity assert? or does he, for the purpose of producing faith and life in us, adduce testimony—divine testimony—the testimony of holy scripture? We Reformers assert the latter, as the true state of the case, and it is a proposition which derives proof and illustration from every individual conversion noticed in scripture; a proposition in harmony, as well with fact and scripture, as with reason and the common experience of mankind. Is it in the annals of humanity, that men, endowed with the reasonability common to their species, ever obtained faith in any thing earthly or divine, but by means of testimony?

The man who occupies the jury box, is presumed to be as dead to the knowledge of the case on which he is finally to pronounce verdict, as any sinner that was ever born is conceived to be dead to the knowledge of God and of Jesus Christ.

Now, how, pray, is the juryman brought alive to the true state of the case? Is it by any thing but by hearing, reviewing, comparing and deciding upon the truth and propriety of the particular and aggregate testimonies advanced? depend upon it, brother Charles, it was in perfect coincidence with reason and the experience of the world that the Apostle said, "Faith cometh by hearing." "If," says John, "we receive the testimony of men, the testimony of God is greater." "He that receiveth his testimony setteth to his seal that God is true, and he that receiveth not God's testimony hath made him a liar." It is impossible to misapprehend these scriptures, Charles; they mean what

they say and the doctrine that breaks off their points, or turns aside their edges, or abolishes their obvious and literal significance must be profane.

Here Mr. Thornton stood up and said, he felt so secure in the affection of the Brethren present, that he was confident his momentary intrusion at this juncture of the argument would be pardoned. My prejudices, said he, lay on the side of brother Charles, and I dare say of Mr. Williams too, viz: That the holy spirit is given to produce faith. But such have been the observations of brother Stansbury on the first principles of the gospel, as to prompt me to make the enquiry whether there be any case in scripture shewing that those who were dead in trespasses and sins, believed the gospel, were made alive by it and admitted into the christian church before receiving the holy spirit.

Mr. St.—It is to the Ephesian brethren, Mr. Thornton, that the Apostle says—"You hath he quickened, who were dead in trespasses and sins," chap. ii. v. 1. But in the first chapter, he had observed also, "In whom AFTER that ye BELIEVED, ye were sealed with that holy spirit of promise," &c. &c., so that he actually acknowledges those who had been dead in sins, to have believed, and to be alive to God, before they received the spirit!

Mr. Haywood, a person of great piety, observed that he had been anticipated by his Methodist brother who had just spoken: as for himself, he believed that his (the Episcopal) church accorded in sentiment with the brethren who were opposed to Mr. Stansbury's arrangement, and he felt with them; but at the same time, I am, said he, compelled to admit the great pertinence of what the gentleman has last stated from Paul's letter to the Ephesians. I would only enquire whether the conversion of the disciples at Ephesus, was not itself a matter of scriptural record?

Mr. St.—It is, Mr. Haywood; In the 19th chapter of the Acts of the Apostles, is recorded the baptism of the Ephesians, and as the account reflects much light upon what has been just quoted from the Apostle's letter, and shows that the believers were admitted to baptism before they received the holy spirit, I shall take the liberty of reading the passage to the company.

"And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them: 'Have ye received the holy spirit since ye believed?' and they said 'we have not so much as heard whether there be any holy spirit!' and he said unto them, 'unto what, then, were ye baptised?' and they said 'unto John's baptism.' Then said Paul 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who was to come after him, that is on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the holy spirit came on them and they spoke with tongues, and prophecied, and all the men were about twelve."

C. SA.—This account is certainly in point for brother Stansbury's arrangement. The Ephesians, like the Jews, received the holy spirit after baptism; but yet I cannot help imagining that this dispute is one about words rather than THINGS: all of us believe that the holy spirit is enjoyed by the saints; but brother Stansbury will have it that they receive it AFTER, while we say they receive it BEFORE faith.

Mr. St.—Brother Charles, are you at this moment sincere? Would you reduce this important and original investigation to a logomachy about the prepositions BEFORE and AFTER? Is it a trivial matter to be right in the first principles of our holy religion?

However much, brother, the Protestant parties differ afterwards, there is one fundamental error with which they all start, and in which they are all agreed, namely, the one for which my beloved Sanford is now pleading, that the holy spirit is necessary to produce faith! and they can be put to rights only by reviewing the first principles of the gospel, and regulating themselves accordingly? Listen to the following:

While residing in the northern part of our own state, I had the pleasure of being acquainted with an individual of great originality of mind, he built a house, but it did not please him; he looked at it ten thousand times, but it never filled his eye, and yet he could not tell what was the matter. He was constantly looking to the upper stories where the error appeared most obvious; but one of his neighbors told him that the original error was in the foundation, which, he affirmed, was neither levelled nor squared. This explained to him the whole business, and he saw his mistake without having the

power to correct it, for the house was built. Now, Charles, this is the case with us; our party religious edifices are built; the error is in the foundation, and we ought to come out of them and build afresh, rather than stand and stare, and complain of the mistakes of those who founded them. Of what value to poor sinners, while still unpardoned, my beloved brethren, are the remoter doctrines of election, reprobation, or their contraries for which we protestants have plead with such earnestness during three centuries? Will we still amuse ourselves and deceive others by finding fault with the upper works of our own party edifices, and never suspect the foundation of any of them?

The restoration of the Ancient Gospel, has enabled us to see where the error lies; it lets us see that the mistakes of all parties are the same at last; it enables us to put our hand upon the very foundation stones of the fabricks of false doctrine which we have been laboring to build for ourselves, and in which we have slumbered for ages, until they are now tumbling down about our ears: Ah! brethren, dont you perceive that the man of sin, whom God points out as the common enemy of all the saints, and of the holy Apostles too, has driven us from the ancient continent, and that now his wandering troops come roving o'er the sea to gather spoils in these fair lands, where nothing but unity among ourselves is needed to make us triumph over sin and win the whole world to God.

C. SA.—Brother Stansbury, what is your *MODUS OPERANDI*?

Mr. ST.—Brother Charles, we preach Jesus Christ and him crucified; we produce the holy scriptures as the testimony of God in behalf of Christ, on whom men are called and commanded to believe. We urge them to hear; we urge them to read; we urge them to obey; and, when they reform, baptize them for an immediate personal pardon through the blood of the Lamb, that they may obtain the holy spirit, telling such, that if they will now persevere in well doing, God will give unto them eternal life. But never do we, brother Charles, tell men they cannot believe! that the word of God is a dead letter! and that they must wait for feeling or for the holy spirit! This is wholly unapostolick!

C. SA.—I meant, brother Stansbury, to try the *cur bono* of your arrangement, and to see whether it tends to good or to ungodliness, but I perceive that the sisters must be allowed to interrupt us.

Rebecca Sanford, who had lately obeyed the gospel, had accompanied her brother Charles to Haredon house, to see the brothers and sisters and hear the conversation. Mary and Rebecca, who had retired a minute before, returned, bearing in their hands silver baskets, laden with grapes from the favorite vine: Rich and poor alike, partook of them, with joy and gladness of heart, and departed after singing

“When the King of kings comes;
We shall have a joyful day” &c. &c.

QUERY.

It is asked by a highly respectable Brother in Virginia, “Whether the Church of Christ is authorized to issue resolutions of disapprobation against a teacher of Christianity for asserting that *the New Testament authorizes no one to say that God gives his Holy Spirit to UNBELIEVERS.*”

The query is put on account of the following resolution issued by one of the Churches at S——, &c. &c.

Resolved, That this Church disapproves of certain views or sentiments advanced by Elder H., as contrary to the spirit of the

gospel, particularly that sentiment which considers a sinner as repenting and believing in Christ with a saving faith, *before he receives any influence from the Holy Spirit*: and this resolution with their Christian love to Br. H. be made known to him.

By Order of the Church,

S——— C———, *Clerk.*

There is no instance in Scripture of a church disapproving one of her members for asserting what is certainly fact, that "God does not give his Holy Spirit to unbelievers"; but there are instances of the disciples, (c. g. at Jerusalem and Ephesus) sitting in judgement upon matters and persons when they were conceived to affect the peace and welfare of the church.

The above note of disapprobation is couched in very brotherly and respectful terms, and ought not, in my judgement, to be considered by the querist, as exceedingly offensive. Several points in the question now pending between the advocates of the ancient gospel and all other professors of Christianity, appear to them as novel and extraordinary as if they were not to be found in the New Testament. Moreover other professors, as we, deem these points, of vital importance and the discussion of them therefore may well be supposed occasionally to originate transient disapprobation and disquietude. "Blessed are the peace makers, for they shall be called the sons of God."

We are persuaded that as our brother has the wisdom to perceive all this, so he will have the goodness to bear with all long suffering the disapprobation of his brethren which is nodoubt, as he firmly believes, occasioned rather by the novelty than the unsoundness of his own sentiments.

EXTRACT OF A LETTER.

Nicholasville, (Ky.) January 17.

DEAR BROTHER SCOTT—Permit me to inform you of a mighty conquest which truth and the love of it, have lately obtained in Lexington, Ky. at a three days' meeting, held in the above place, by Brethren John Smith, John T. Johnson, B. W. Stone, Rogers T. Smith, J. Creath, sen. and others, in the Christian Brethren *Mecting-House*; when all seemed to be inspired with a wish to promote the good cause of Gospel truth: Brothers John Smith and Barton W. Stone, the first formerly a Calvinistic Baptist, the other, one of those denominated a Christian, arose on Saturday to address the people, when they both declared to the congregation that

they had no doubt speculated much for the last ten or twenty years in relation to Gospel truth, as well upon the subject of the trinity, as upon other subjects, that they were not conscious of having effected any good by it, but some evil. That for the future, they now both determined to cease from all speculation upon the oracles of God; stop where they stopped; and go when they commanded; and in a word, to oppose every thing else as the standard of Divine truth. It was then proposed that all who felt willing to unite upon these principles, [faith and parden] as the only infallible ones, in order to christian fellowship, should do so by the mutual giving of the hand; when many brethren and sisters, both of the Christian and reforming order, joyfully did so; and, on Lord's day, broke the loaf together in commemoration of our Lord with much joy. When we see, Bro. Scott, old men who have been the leaders of a sect for years, cast their crown at the feet of Jesus and submit alone to him, we are bound to believe that it proceeds from the love of the truth, and not the aggrandizement of a party. Old Bro. Stone is a man of talent and much reputation for piety, and I rejoice at the prospect of seeing before long the mighty army which will be marshalled in the field upon these glorious principles. It is proposed to employ Brothers John Smith and Rogers, to labour for the next twelve months amongst the churches in order to promote this wished for union, and to convert the aliens.

GEORGE W. ELLEY.

These two extracts serve to show, that the points at issue between the disciples and all other professors, are the great matters contained in what we call the ancient Gospel.

PRIMITIVE SUFFERINGS.

Primitive Christianity, the *Apostacy* and the *Reformation* constitute a division of ecclesiastical history, not arbitrary, but strictly conformable to fact and scripture.

Very unlike the *Apostacy*, the *primitive* church engaged no arts on her side; she did not like that *harlot*, seek to consecrate herself in the esteem of the vulgar by a meretricious display of the fairest specimens of sculpture, painting, music, &c., but marched out to the conversion of the world, devoid of all external ornament.

"For loveliness needs not the foreign aid of ornament;
But, is, when unadorned, adorned the most,"

Unlike the *Reformation* also, she sought not to distinguish her-

self by an affected party prudery, but looked like a sweet, innocent virgin attired in Godly simplicity; *without partiality; without hypocrisy.*

“Thoughtless of beauty, she was beauty’s self.”

Her robes were robes of righteousness; her garments were salvation and praise; she wore as a girdle the truth; her sandals were the gospel of peace; the oil of joy gladdened her countenance and the spirit of God was in her soul; life dawned upon her brows; the riches of Christ were in her hands—tried gold and raiment and eye-salve and balm and the water of life and the bread of heaven! She walked the earth in the length thereof and the haughty Roman bowed to her charms.

“Grace was in all her steps; heaven in her eye.”

Alike unacquainted with the creeds of the *Reformation* and the idolatrous manuals of the *Apostacy*; her only manual was,

“*The Bible;*”

And *her* all comprehensive creed for the binding of the faithful;

“*Jesus Christ is the Son of God.*”

On this faith and this volume she gathered her children thick as the leaves in Autumn, and fondled over them with the solicitude of the hen when she gathers her infant brood under her wings!

But she was too fair and too good, not to be envied by those who deemed themselves her rivals and they united and slew her Lord. Oh Jerusalem—parent of the pure and the free! they have slain thy Lord! they have slain thy children; the blood of thy poor innocents is in the skirts of the nations! it has fattened every soil! their valleys are enriched with thy dead!

The souls of thy murdered ones cry from beneath the altars of the nations—they cry for vengeance. “How long, O Lord! holy and true! dost thou not judge and avenge our blood on them that dwell on the face of the earth?”

Abstracts.

Our Lord was the first to die for confessing that ‘He was the Son of God;’ and is, therefore, the ‘King of Martyrs;’ his dying prayer for his enemies was ‘Father forgive them for they know not what they do!’—he cried ‘It is finished,’ he bowed his head and “gave up the ghost;” but blessed be God the Father and blessed be the resurrection morn! ‘Christ has arisen from the dead and become the first-fruits of them that slept.’

Stephen trod the ‘rugged way,’ following his Master. ‘They stoned Stephen calling and saying ‘Lord Jesus receive my spirit.’ He kneeled down and cried with a loud voice, ‘Lord lay not this sin to their charge. And when he had said this he fell asleep.’

A. D. 37.

James was slain with the sword by order of Herod, A. D. 44. Phillip the Evangelist, it is said, was hanged up against a pillar, at Heliopolis in Phrygia until he died, in the year 52.

Matthew the Apostle is reported to have suffered martyrdom in the city of Nadabar being slain with a halbert, A. D. 60.

James the Less, was stoned and his brains knocked out with a club, at Jerusalem in the 94th year of his age.

Matthias, elected an Apostle in the room of Judas Iscariot, suffered martyrdom at Jerusalem being first stoned and then beheaded.

Andrew, Peter's brother, is said to have preached the gospel to many Asiatic nations; he was crucified, preaching most of the time to the people.

Peter and Paul, tradition says, suffered martyrdom on the same day, at Rome, by order of the tyrant Nero.

Jude was crucified at Edessa, in 72.

Bartholemew died in India, by those whom he desired to save; after crucifixion, they cut off his head.

Luke, Paul's companion, it is said preached to many barbarous nations, till the priests of Greece hanged him on an olive tree.

Simon the Zealous, preached with great success in Africa, and is asserted to have visited Great Britain. He was crucified, A. D. 74.

John is said to have been the only apostle who escaped a violent death, and lived the longest of any of them, being nearly 100 years of age at the time of his death.

The Ten Persecutions.

"Historians usually reckon ten general persecutions, the *first* of which was under the emperor Nero, 31 years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. Their death and tortures were aggravated by cruel derision and sport; for they were covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that when the day-light failed, they might, like torches, serve to dispel the darkness of night. For this tragical spectacle, Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator while the shrieks of women, burning to ashes, supplied music to his ears."

"The *Second* general persecution was under Domitian in the year 95, when 40,000 were supposed to have suffered martyrdom."

"The *Third* began in the third year of Trajan, 100.

"The *Fourth* was under Antonius when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

"The *Fifth* began in the year 127, under Severus when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas and their companions. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison were exposed before an insulting multitude, to a wild cow, that mangled their bodies in a horrid manner; after which they were carried to a conspicuous place, and put to death by the sword."

"The *Sixth* began with the reign of the emperor Maximinus in 235.

"The *Seventh* which was the most dreadful ever known, began in 250, under the emperor Decius."

"The *Eighth* began under Valerian."

"The *Ninth* was under Aurelian, in 274."

"The *Tenth* began in the nineteenth year of Diocetian, 303. In this dreadful persecution, which lasted ten years, houses which were filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.



THREE DIVINE INSTITUTIONS.

CONTINUED FROM PAGE 17.

NO. 2.

Of the relation and mutual dependance subsisting between the *human family*, the *Law*, and the *Gospel*.

First, by relation is meant such connexion among these institutions, as causes them to affect, or be affected by one another. In nature, no two things can occupy the same space at the same time, e. g. if a tube is full of water, and you would fill it with wine, the water must be displaced to make way for the wine; so it is in religion also; never have two divine establishments existed in this world at once; after God's authority ceased to operate in the human family, considered as a distinct institution, the Law was given; and again this last was withdrawn at the introduction of the Gospel. When God gave the Law, the institution of man was seen to be a ruin; and the moment he vouchsafed remission by John, in

the waters of Jordan, the Lord Jesus declared the Law to be abolished; "The Law," said he, "was until John; from that time, the kingdom of heaven is preached"; thus the Law has been so essentially affected by the Gospel, as to have been wholly abrogated by it; so that a relation subsisting between any two things, the last of which displaces the first, will illustrate a relation which subsisted between the Law and the Gospel.

Between the gospel and the institution of the human family, a similar relation exists; and the one will finally be swallowed up in the triumphs of the other. Death and the order of things, in which it prevails, must yield to the victorious influences of the Gospel, for it is the decree of God that sin shall be put down in the Universe, either by *force* or *favor*.

Meanwhile favour is the organ of divine operation; and by it men are saved from the guilt and power, and consequently, from the love and practice of sin, on the terms of the new institution; so that a relation that converts enemies to friends, sinners to saints, slaves to children, earthlies to heavenlies, and naturals to spirituals, is the relation that subsists between Christianity and men.

Scripture authors have employed every remarkable fact in all the preceding dispensations of God, viz.—nature, society and religion, in order to illustrate the relation which translates man from the first to the last of these institutions. To exalt our conceptions of its exceeding excellence, men are said to be begotten, born and introduced into a new state, in which the Almighty becomes their proper father; they are espoused, married, and constituted one in rank and dignity with the Son of God; slain to the world, buried, and raised again to newness of life—the life of Christ; the Gospel is the ingrafting of a wild olive in a good one; the washing of an impure person, sanctifying, and clothing him with a robe of righteousness; it pulls up, plants, and raises with Christ; proclaims good news; looses the prisoner; opens the blind eyes; unstops the deaf ears; translates from darkness to light; makes vessels of mercy of vessels of wrath; a people out of no people; fruitful trees of unfruitful ones; fertile ground of barren ground; fellow-citizens of foreigners; freemen of slaves! At the voice of the gospel, the mourner rejoices; the sleeper awakes; the dead revives! we are redeemed, justified, reconciled, adopted, saved and made kings and priests to God.

But secondly, what is meant by the mutual dependance of these divine establishments? All things so intimately related as they are, must be dependant on each other in certain points. In nature the vegetable kingdom rises from and is dependant upon the mineral, and the animal kingdom rises above, and is dependant upon both. The earth, during the night, receives light from the lunar orb, and both of them are, ultimately, dependant for their light on the sun.

So in religion, the Law was dependant on the pre-existent establishment of man, and the Gospel upon both. Had men never existed, the subsequent economies of Law and Gospel never could have existed. And these famous dispensations of things are thus seen to have been created in mutual subservience to each other and to be mutually related to, and dependant upon each other.

Third, of Contrast and Contrariety as employed by scripture authors to develop the differences existing between the Three Divine Institutions.

In the natural world where contrast appears most various, lovely and striking, it signifies such dissimilitude in the forms, colors, attitudes, motions, heights, distances, &c. of natural objects as contributes to the visibility of their several points, e. g. the upright attitude and cylindrical forms of the stalks, stems and straws of vegetables, are contrasted with the horizontal surface of the earth from which they arise; and the forms and colours of animals are opposed to those of the herbage and shrubs on which they feed; The colours of birds are contrasted with those of the places which they haunt; such as frequent dull places have bright colors, while those which sport on brighter grounds, are covered with a duller plumage; and the azure fields of illimitable ether are contrasted with the verdant coloring of the fields and forests which are spread out beneath them. In the world of flowers, contrast is infinitely varied, and it is by such oppositions, that the Divine Father has greatly contributed to the visibility of the different objects in nature.

Contrariety differs essentially from contrast, and consists of oppositions, wholly repugnant as light and darkness, beauty and deformity, wisdom and folly, love and hatred, life and death, &c.

Now the inspired penmen have made free and abundant use of these matters for the developement of all points and principles in the institutions of the gospel, the law and the human family; they have brought them into frequent and strong contrast and have in instances almost innumerable, given them the attitude of absolute contrarieties, calling one light another darkness; this shadow and that substance; sin and righteousness; slavery and freedom; letter and spirit; life and death, &c. &c.

The law and the gospel are contrasted in the following scripture under the metaphor of two mountains, Zion and Sinai.

Ye (christians) are not come to the mount (Sinai) that might be touched and that burned with fire; nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more, (for they could not endure that which was commanded viz. "and if so much as a breast touch

the mountain it shall be stoned or thrust through with a dart, and so terrible was the sight that Moses said I exceedingly fear and quake.”)

“But ye are come to *Mount Zion*, and unto the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly and church of the first born, enrolled in heaven, and to God the Judge of all, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel.

In principles however, these two economies are shown to be perfect contrarieties and as repugnant to each other, as letter and spirit; law and favour; faith and works; condemnation and justification; death and life.

Reader—is there in you, any remnant of that original and noble nature which in the beginning distinguished our species? are you delighted with the beauty, variety, order, harmony and immensity of the works of God? if so—why may you not also review his word? He that most admires his works is likely also most to reverence his word when he comes to understand it: if you already know something of it, these essays may open to you trains of thought, as pleasing and profitable as they are perhaps novel and important.

TO BE CONTINUED.

REVIEW OF GRIMKE'S ADDRESS.

From the Journal of Literary Institutions.

Address on the expediency and duty of adopting the Bible as a Class Book, in every scheme of education, from the Primary School to the University. Delivered at Columbia, S. C. before the Richland School. By THOMAS S. GRIMKE.

Perhaps the anxiety to provide suitable class books for youth, in every branch of knowledge, was never greater at any period, than at the present; and it is deemed of the highest importance to provide such as contain the most elevated sentiments,—such as are adapted to cultivate the intellect, to improve the taste, and to form the heart. Why is it that in this anxiety for introducing new books of instruction, one which has so long claimed the pre-eminence above all other compositions, is forgotten?

After a familiar acquaintance with the literature of twenty-eight languages, Sir William Jones assures us that, ‘Independently

of their divine origin, the Scriptures contain more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and of eloquence, *than could be collected within the same compass from all other books which were ever composed, in any age, or in any idiom.**

Rousseau could not but say, 'The majesty of the Scripture strikes me with astonishment. Never was the most profound wisdom expressed with so much energy or simplicity.'

Fenelon, on comparing it with those standards of excellence, the classic authors, observes, 'The Scripture surpasses the most ancient Greek authors vastly, in naked simplicity, loveliness, and grandeur. Homer himself never reached the sublimity of Moses' songs, or equalled Isaiah, describing the majesty of God. Never did any ode, either Greek or Latin, come up to the loftiness of the Psalms. In all its diversified compositions, every part bears the peculiar character that becomes it: The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the miracles and prophecies, the moral discourses,—in all these appears a natural and beautiful variety. In short, there is as great a difference between the heathen poets and the prophets, as there is between a false enthusiasm and the true.'*

The author of the address before us, may well speak of it as almost incredible that such a classic, 'the best and noblest that has ever honored and dignified the language of mortals,' is excluded from all the plans of education of a christianity, with a watchfulness, a zeal, and a perseverance, which even a politic enemy of Christianity would not dare to exceed. And this is done too by its friends, who maintain the superiority of this book, in all the most essential points, to all the works which they make the companions of our youth. Its antiquity is unrivalled. Its evidences rest on the testimony of miracle and prophecy. Its authenticity is unquestionable. Its authority is that of God. Its truths are, like himself, sublime and holy, pure and lovely, and adapted to all the moral exigencies of mankind. It is the only perfect standard of faith, and code of morals;—the only permanent charter of civil and religious liberty—the only light that shines upon the darkness of the tomb—and the only guide to 'that bourne from whence no traveller returns.'

The object of the address before us, is to vindicate the claims of the Bible to a place in our course of education; and, without giving an opinion on all the sentiments advanced by Mr. Grimke, we

*In regard to the English translation, our Ames, whose opinion on this point will be duly appreciated, observes: 'In no book is there so good English, so pure, and so elegant; and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language, as well as of faith.'

feel it our duty to invite the attention of our readers to a brief abstract of the principal train of argument, in the hope that it will lead them to peruse the work itself.

The author commences with inquiring into the origin of this extraordinary feature of education, and the causes of its continuance; and, we think, shows clearly, that it is one of those hereditary customs, originally adopted without good reasons, and retained without sufficient examination.

All Christendom was once Catholic, and the whole scheme of education under the influence of the Romish Church. For centuries, scarcely any but the clergy were educated. Universities and colleges were ecclesiastical, rather than literary establishments. When education began to extend to the laity, two causes prevented the adoption of the Scriptures into the system. The laity were prohibited from reading them; and they were driven to the Classics as the only models of sentiment and language, because there was nothing in the monkish legends, in the subtilties and absurdities of scholastic theology, which could compare with the Authors of Greece and Rome.

It might have been anticipated that the *Reformation*, in opening the Bible to all, and asserting the right of private judgment, would have given it its proper place, among the manuals and models, whose exhaustless stores of instruction and improvement should form a constant subject of study. But the Reformers appear to have overlooked this obvious, practical result of their own principles; and, in their anxiety to inculcate the great truths of religion, appear to have confined themselves too much to those abstracts and summaries derived from the Bible, instead of leading youth immediately, as a part of their course of study, to the fountain of truth. Still it should be remembered that in Germany, the principal seat of the Reformation, instruction in religion, and this to a considerable extent, by means of Bible Histories and Catechisms, is universally assigned as a part of the course of education, from the Elementary school to the Gymnasium; and it is, perhaps, the only country, where commentaries have been published to aid the schoolmaster in explaining its difficulties.

In addition to this our author observes: 'The Reformation assumed, at a very early age, the sectarian character. The course of events led very much, and very naturally, to the substitution of Catechisms and Articles, of Creeds and Confessions, for the Scriptures, in schemes of instruction. After having translated the Bible into the vulgar tongue, and placed it in the power of the laity, the great object with each sect appeared to be, not so much to teach the Scriptures, as to teach the peculiar views, which each entertained as to all others, as well as in relation to the Catholic

Church. Hence public worship, preaching, confessions, creeds, and catechetical instruction, might be expected to fill the whole measure of religious education.

Besides, 'the Old Testament was in Hebrew, a language, at that time, scarcely known to Christians, and which, to their disgrace, has not ever been regarded as a classical language. Neither the Septuagint nor the Vulgate could be accepted as a substitute. Both were deficient in authority; neither could be acknowledged as classical compositions, or models in their respective languages; and both were considered by Protestants, as, in some respects, objectionable. In like manner the New Testament, though in Greek, neither was then, nor has ever since been, regarded as a Classic, in that language.

Another principal reason for the exclusion of the Bible, is found in the fact, that the study of it had been always considered as peculiar to a theological course, and, in no respect, an appropriate part of general education. And so it has too much continued to be, whereas a liberal course of truly christian studies, and of the language and literature of its sacred books, (not indeed of sectarian divinity,) ought to constitute the noblest feature in liberal education, commencing in the family, continued in the school, expanded in the academy, still farther perfected in the college, and accomplished in the university. How can even the unbeliever neglect this subject without disgrace?

TO BE CONTINUED.

Extract of a Circular Letter, for the Mahoning Association of
1830.

BELOVED BRETHREN—The Christian of the 19th century has been permitted to witness the accomplishment of wonderful events; Providence has stationed him on a sublime eminence, from which he can behold the fulfilment of illustrious prophecies, and look backwards upon nearly the whole train of events leading to the *Millennium*.

Afar off, and upon the back-ground of the picture before him, of wonderful extent, and in all the greatness of imperial ruin, appear the three great empires of Babylon, Persia and Greece. Nearer to hand lays Rome, eternal Rome! terrible in her origin, terrible in her glory, terrible in her *decline* and *fall*! Living and acting through a long series of ages, she approaches the very verge of the present scene of things, till she assumes the distracted form of the ten kingdoms spoken of by Daniel, the remains of which now reel to and fro

upon the face of Europe like a drunken man, ready to be ingulphed in the yawning judgements of Almighty God. *Sic transit Gloria Mundi.**

But from amidst the blaze of her glory, see yet loftier scenes arise—Behold the kingdom of our Lord Jesus, awaking under the eye of the imperial *Cæsars*; small in its beginning, it rolls forward, it survives all Roman greatness; and that which was yonder, a little stone, is here become a vast mountain, and fills the whole earth; the waters which yonder issued from the threshold of the Lord's house, have here arisen, they have become waters to swim in—a river that cannot be passed over!

Here, too, are the impostures of Mahomet and the Pope, with temples the lowermost part consecrated to God—the upper to the worship of idols. Arrayed in purple and scarlet, decked with gold and precious stones and pearls, behold the apostate church mounted upon her imperial beast, holds forth to the intoxicated nations a golden cup in her hand, full of abomination and of the filthiness of her fornication; on her fair, but unblushing forehead, is inscribed *Mystery—Babylon the Great—the Mother of Harlots, and abominations of the earth*. She shall be thrown down with the violence of a mill-stone plunged into the midst of the ocean.

Her portentous offspring also, issued to mankind at the mature age of 666, with the head of a Lamb and the heart of a Dragon—the *Inquisition* raiseth itself on high, with the power, the delusion, and cruelty, of its parent—it comes roving o'er the earth, and causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead—and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here, also, is the French Atheism, filled with all presumption, and magnifying himself above every God—he speaketh marvellous things against the true God—his hands are filled with spears, and his skirts are drenched in blood—but he shall come to his end, says Daniel, and none shall help him

All these things, beloved brethren, have passed in review before the christian of the 19th century; but if we have had to witness schemes of policy and superstition, so wild and enthusiastic, and apparently unfavorable to the true religion, we have seen many things introduced, also highly conducive to its promulgation and reception among mankind—above all we have seen the church in America, seated down under a gracious and efficient government, affording her and all men an unprecedented security of life and property—and if her unity be still a disederatum, we ought to remem-

*So passes the glory of the world.

ber that the saints, for nearly 300 years, have been combatting tyranny and superstition, with astonishing success, until those who despise every name and every phrase, not found in the scripture, have become probably by far the most numerous party of professors in the United States. But who would have thought it remained for any so late as 1827, to restore to the world the manner, the primitive manner, of administering to mankind the gospel of our Lord Jesus Christ; or which of you, brethren, would have thought, two years ago, of men coming from 40 to 120 miles to the ministers of the infant churches for baptism? Yet these things have actually occurred; and who cannot see that, by the blessings of God, the ancient gospel and ancient order of the church, must prevail, to the certain abolition of all those contumacious sects which now so woefully afflict mankind.

Brethren, we have a right to expect great things at the hand of our Father—if we are united and stand fast, striving together for the faith of the gospel. And be it known to you, brethren, that individuals, eminently skilled in the word of God, the history of the world, and the progress of human improvement, see reason to expect changes much greater than have yet occurred, and which shall give to political society, and to the church, a different, a very different complexion from what many anticipate.

The Millennium—the Millennium described in scripture—will doubtless be a wonder, a terrible wonder, to ALL.” W. S.

ANTI-CHRIST.

ANTI-CHRIST was to appear about the end of the time allotted for reformation, and near the beginning of the Millennium.—Various, and often contradictory, have been the opinions of Interpreters concerning anti-christ. Dr. Clark supposed the rebel Jews to be meant; but Lightfoot and Vanderherst made it the Sanhedrim. Gortius explained it of Rome, pagan; others of Rome, papal; some have supposed it to be the Roman emperors. But the council of Gass, awarded this title to the Pope; and Henry fourth of France, it is said, was not a little mortified to be thus declared an imp of the Apostate.

Hipolitas, however, held the devil himself to be anti-christ, that he would become incarnate, and appear in human shape before the end of the world; but all this discrepancy is the mere result of impatience in the interpreters, and those who have been destined to behold a fuller developement of the mysteries of Providence, have, and perhaps very properly too, given the name

anti-christ, to atheistical France, and accordingly they date the appearance of the atheistical kingdom, spoken of by Daniel, at the year 1793, when the French government declared the nation without God, and free from all mental power of Mahomet, the Pope, the Devil, Christ, and even God. The anti-christian kingdom was to appear a little before the Millennium.

It ought not to be lost sight of, that although many great men have given the name Antichrist to the Pope, &c. yet, that word, in its strictest scriptural sense, belongs only to an individual or a nation "*denying*," as John says, "*the Father and the Son*"; in its individual sense it was applicable to many in the Apostles days as well as in our own, but, in its prophetic and national sense, it can be applied to no nation under heaven but Atheistical France, this nation, subsequent to their revolution in '93, having denied the existence of the God of nature.

By her constituted authorities she announced herself in '93 an *atheistical power*. The following is from a piece written by Anarcharses Clootes and accepted and circulated by order of the Convention.

"Man, when free, wants no other divinity than himself. Reason dethrones both the kings of the earth and the king of heaven. No monarchy above, if we want to preserve our republic below! Volumes have been written to determine whether a republic of Atheists could exist. I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls, what you adore by day will be your destruction by night."

France publicly abolished the Lord's day and substituted the Decades. The Bible was burnt in a public square by the hands of the common hangman—the houses of public worship were all shut up—"the sacramental vessels mounted upon an ass and paraded through the streets, to insult him who died that men might live," and "they swore to exterminate christianity from the face of the earth. It is said too, that a comedian, dressed like a priest of the Illuminati, attacking the Lord of heaven and earth; publicly, exclaimed "*No! thou dost not exist!* If thou hast power over the thunderbolts, grasp them, aim them at the man, who dares to set thee at defiance in the face of thine altars. But no! I blaspheme thee and I still live. No! thou dost not exist."

This is Daniel and John's atheistical kingdom, which was at once, to fall away from false religion, and speak marvellous things against the God of the true religion.

A CONVERSATION

ON

THE MILLENNIUM.

Mr LOCKE—Brother Stansbury, I have been reading Isaiah; his 65th chapter fills me with astonishment, particularly the part of it commencing with the 17th verse, and ending with the chapter. Pray, Sir, do you conceive the prophet to have reference to that popular topic, 'The Millennium,' when he exclaims, 'Behold, I create new heavens, and a new earth?'

Mr STANSBURY—Many are the promises of God, our Father, to the Church, in regard to the amelioration of those relations, which she unavoidably sustains to the governments and states of this world; 'Wars, he says, shall cease to the ends of the earth;' 'God will shake the throne of kingdoms;' 'The tyrants of the earth shall fall, and all the merchant people shall be cut off: all old things shall pass away,' and 'former troubles shall be forgotten.' But all his temporal promises to her, are briefly summed up, in these words of the prophet, just referred to.

'Behold, I create new heavens, and a new earth!' Now, that these words do not, and cannot, mean the creation of a new world, and new sky, with planets, suns, and stars, different from those which now exist, will appear obvious, from the following reasons: First; after the creation of the new heavens, and new earth, the Church, under the symbolic name—'Jerusalem,' is called on to rejoice, because she was now made a 'rejoicing, and her people a joy.' Secondly, In this new state, she is represented as being in political connection with other men; bringing forth children; building houses, and inhabiting them; planting vineyards, and eating the fruit of them; and spending a long and happy life in the new heavens, and new earth.

Mr L.—This, certainly shows what the passage in question does not mean.

Mr S.—Let me endeavor to show you, Sir, what it actually does mean. That it was to be taken in a figurative sense, and, as having reference to the Millennium, was the opinion of Grotius, Munsterius, and Ferrerius; and this sense has been abundantly confirmed by a host of succeeding interpreters, among whom are, Sir Isaac Newton, Daubuz, Vitringa, &c. Dr. Lancaster, author of the Symbolic Alphabet, observes that, 'in the symbolic style, the natural world represents the political; the *heavens*, sun, and moon, represent the governing party, and consequently, the *earth*, the party governed, submitting and inferior.'

Mr L.—This is certainly interesting: and when we reflect upon the immense difference between those who labor, and those who rule, the propriety of the symbols appears very obvious;—princes, nobles, and gentlemen, move in spheres wholly unapproachable by the common people.

Mr S.—Nor will their propriety, Mr Locke, appear less striking, when considered in another point of view. The mass of the people are most wretched; constantly devoured by inferior motives, and doomed to the perpetual labor of the soil; they are therefore aptly symbolized by the *earth*; while the few who move above them, and enjoy the advantages which wealth and power confer, and shine darkly, are, with equal aptitude, prefigured by the *heavens*.

Mr L.—But, Sir, think you, that all general government will cease, when my Lord Messiah, descends.

Mr S.—It is certainly desirable that the state of things should be such, as to enable every man to govern himself; and bishop Newton, and Mr Lowth, concur in saying, that on the arrival of the Millennium, all *earthly* government will cease; but, as these gen-

men have not proved this from scripture, we are to regard it merely as their opinion. Many valuable purposes may be effected by general government, and it is certain that the passage under consideration, never can be construed to favor the hypothesis, that all rule will cease on the arrival of the Millennium; for, if we substitute the meaning, for the terms of the prophecy, then it will read thus: 'Behold, I create a new government, and a new people or society.' After all, these great interpreters of the Holy Scriptures, may mean nothing more than that those who reign, will be appointed immediately by our Lord, the King, himself, and consequently, having his sanction, their governments may be styled heavenly, rather than earthly.

Mr L.—Do you imagine, Sir, that the nations of the earth and of Europe in particular, shall have made large advances in liberty and righteousness, antecedently to the coming of his Majesty the King?

Mr S.—That, Sir, is, to me at least, highly problematical; for although scripture warrants us to believe, that the Millennium shall be preceded by the upturning of thrones; by convulsions, and political revolutions; yet it would, also, most certainly seem to intimate that the nations will be wholly without religion—unprepared to meet the Messiah; and that the day of the Lord will come upon them as a thief in the night.' Old society is a dead mass, in which the interest of the individual is constantly at right angles with the general good. The most conscientious part of mankind are uniformly thrown upon the back ground, doomed to perpetual poverty, and all its debasing and unhappifying influences: justice, and the public welfare, are remote considerations; and many of its institutions, are moved upon principles that never fail to throw out prizes to the rich, and blanks to the poor; and as 'it is a maxim,' says Mr Paley, 'that those who are in possession of power, do what they can to keep it.' We may conclude from the nearness of the Millennium, that but very little amelioration, in the way of liberty and political freedom, will ever be secured and enjoyed by the irreligious and immoral nations of the old world.

Mr L.—The Gospel is certainly most favorable to reform.

Mr S.—The Gospel is indeed favorable to reform, and inculcates principles of an immortal improvement; but the nations are not in possession of the Gospel, Mr Locke, and those who rule them, very unlike 'the governor according to God's own heart,' have, by a policy most fatal to their own supremacy, made every matter under heaven their business, but that of enlightening their people in the knowledge of the true God. God has therefore doomed them to irretrievable perdition. Messiah will dash them to pieces, like a potter's vessel. Their judgment is hurrying on apace. In the midst of it, may God remember mercy! But it is written! it is written! their doom is written, and destruction cometh upon them like a whirlwind out of the north. 'I will overthrow the throne of kingdoms, saith the Eternal God, and I will destroy the strength of the kingdoms of the heathen.'

Mr L.—The true religion, after eighteen centuries, is at a very low ebb in the world, and in Europe in particular.

Mr S.—The nations of the old continent, have lost the knowledge, and wholly cast off the fear of the true God. Their morals, and manners and customs are corrupt in the highest degree; their laws are partial and excluding; their governments tyrannical, and their religion idolatrous! Their land is full of blood, and oppression! Like Israel of old, 'they would sell the righteous for silver, and the poor for a pair of shoes;' they pant after the very dust of the earth, on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid, to defile 'my holy name, saith God.

The earth, says the prophet, is also defiled under the inhabitants thereof; and Christendom, as Europe is sometimes called, is, most of all, refined in iniquity. 'They have, saith the spirit, transgressed the laws; changed the ordinances; broke the everlasting

covenant.' The men, as Paul foretold, are lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; bargain breakers, false accusers, incontinent, fierce, despisers of them that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof—Scoffers, says Peter, saying 'where is the sign of His [Messiah's] coming.'

Mr L.—You agree in sentiment, Mr S., with those who believe the ' Millennium will commence in one day.'

Mr S.—I am of that belief, Sir. The history of man, before the flood, shows us that he cannot exist in society without regular *government*; and his history, in ages succeeding that fatal catastrophe,—his whole history, in the ancient and modern world, whether under a Nebuchadnezzar, Cyrus, Alexander, Caesar, George, Louis, or Ferdinand—a czar, emperor, king, sultan, or chieftain, demonstrates the incompetence of all men for universal government; his whole history, with a few extenuations, growing out of the unextinguishable nobleness of his own original nature, shows, that 'it is not in man, to direct his own steps.' The fortunes of the present nations, therefore, and their close, will be consummated in 'a day'—'an hour,' and, that too, by a destruction, of so fearful and sweeping a nature, as that it can be compared, properly, only to the flood; when God will give to his saints, and to mankind, a governor whom they will delight to honor: even our Lord Jesus Christ—to him be glory!

Mr L.—And what of our own dear Republic on that day?

Mr S.—God save our Republic—may he keep her in the hollow of his hand, on that eventful day; but, Mr Locke, these states have a ponderous burden of national iniquity resting upon them. Jefferson cried out under it; 'When I think of the God of justice, I tremble for my country.' May our government haste to remove from the shoulders of all its children, every remnant of that oppression of which it has unavoidably been made the inheritor!

This, however, is not all; the Atheism and immorality of Europe, are propagated with indefatigable assiduity, by a nucleus of foreigners, in the east, who, with all propriety, may be styled the Robespieres of our Republic. Their lessons, too, are received with all greediness, by a class of our citizens, who, in order to be made swallow any thing, in morals, in manners and customs, in policy and religion, need only to be told—'it is the mode in ———.'

Fellow citizens: In what, of all that constitutes the features of a great nation, does any single country on earth, excel our own? In more refulgent skies? In the beauty of its fields and forests? In the grandeur of its rivers and lakes? In the sublimity of its prairies and mountains? In extent of territory? In government, in religion, in morals, in law, in education, in the arts of peace, or of war, or in the substantial of a farming and trading population? No; in none of all these are the United States excelled by any foreign nation! In what does even France excel us, that there should be a charm in her name, to recommend to us her silly, outside and adulous manners? Does she excel us in affection for her own children? Let St. Bartholomew, and the tenth of August be her witnesses, when she let out their blood by their throats, like a river. In her love of freedom? Europe can swear to it, by the flaming swords of Frenchmen and Napoleon! In honor? Yes; the fate of Poland declares it! Poor Poland! thou trustedst that France would succour thee! unfortunate nation! hadst thou put thy trust in the Eternal God, and in the righteousness and noble mindedness, which he approves, thy fate had been very different. Thou hast had the ambition to wish for Liberty? Thou oughtest first to have sought the virtue and piety necessary to sustain it. And thou, O France!—

Mr L.—Mr Stansbury, our loved Lafayette is of France.

Mr S.—And I solemnly revere his patriotism! but, Mr Locke, let her remember '93, and tremble. She has, by her public authorities, dared the Eternal God, and—

LETTERS.

From WALKER REID, *Washington, Ky.*

We meet every first day of the week, as we have done for a year, to break bread, and we have advanced more in that time in knowledge, than in many years before by hearing a sermon once a month, and by celebrating the Saviour's love only two or three times a year. Do I boast? Yes, that I do; in Christ the Lord; for the oftener we meet together to love and adore him the better we know him.

From MYRON SACKET, *Canfield, Ohio.*

I accept with gratitude, on your behalf, and on behalf of the public, the agency of the Evangelist. The Brethren who travel proclaim the word with as much success now as at any time since you labored amongst us; the good seed of the word has been sown in the town of Jackson, ten have been immersed.

From DANIEL HAYDEN, *Youngstown, Ohio.*

We are surrounded by a great variety of parties; even Mormonism is come hither, but their movements are watched with eagle-eye by Brother Henry. I was lately in Green county, Pennsylvania; the Cumberland Presbyterians are causing great excitement—they have an anxious seat, but the preachers will not, like Peter, tell them what to do. We were a night and a day with the brethren in Pittsburg and were much pleased.

From JAMES M'ELROY, *Washington county, Pa.*

As respects time, the past, present and future, furnish the materials of human thought, and impress our hearts with joy or sorrow, pleasure or pain, according to the sensibility of which we are susceptible.

We then, who have fled for refuge to lay hold on the hope set before us, are singularly happy in consideration of the promises of God. We remember what we have been, and the pit from whence we have been drawn, we see what we now are; and know, if we prove faithful, what we shall hereafter be, viz—like to the Son of God, for when he appears we shall see him as he is. This consideration casts a lustre over our darkest days and dispels the gloom which rests upon the life of mortals. The hope of the Gospel—of eternal life—of attaining to the resurrection of the just—of sitting down with the illustrious ones in the kingdom of God, inspires us with courage; bears us through the journey of life; soothes the bed of death and paints a rainbow of peace on the grave.—

Who can describe the enjoyment of those, who, by patient continuance in well-doing, seek for glory, honor and immortality; knowing the reward to be eternal life! Our highest satisfaction then, arises from a consciousness of doing well. Great must be the happiness of him, who can look back on a life devoted to the service of God. He is a blessing to all succeeding generations; an instrument of righteousness in the hands of God to promote his glory! an unfading crown awaits him in the heavens.

ANECDOTE.

The simplicity and inquisitiveness of a little boy, manifested itself in the following singular manner:

One of the disciples in the city, had arisen early, before the dawning of the day—while it was yet dark—like Isaac of old, to meditate, and to hail the first approaches of that sweet morn that saw the Lord arise; when one of his little boys, not eight years old, who had arisen to prepare for Sunday School, asked him—‘Father, from which side did the Lord take the rib, of which he made Eve?’ ‘I dont know,’ answered the father; ‘pray, from what side, would you, my son, have taken it?’ ‘The left,* Sir: would you have taken it from that side, father?’ ‘Yes.’ ‘Why?’ ‘because in so doing, I should have taught her in the most elegant and delicate manner that she was the guardian of *her husbands heart*, even as he was the protector of *her person*: why would *you*, son, have taken it from the left?’—‘because, Sir, we have to work most with our right.’ ‘A very special reason, truly, my son’—and the parley ended.

INTERNAL EVIDENCE.

A man of subtle reasoning, asked
A peasant if he knew
Where was the internal evidence
That proved his Bible true?

The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered—‘*here.*’

* ————— ‘*opened my left side, and took
From thence a rib.*’

MILTON.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 3. CINCINNATI, MONDAY, MARCH 4, 1832. VOL. 1.

PROLOGUE

TO THE

SACRED COLLOQUY.

MARY LOCKE.—Talk not to me of numbers, Charles,—talk not of the impossibility of the world's being wrong. The world has been repeatedly wrong; in what state was it at the Fall? at the Flood? and when the best portion of it united to crucify our blessed Redeemer? In what condition was it in the days of Luther? wrong indeed! When was the world right in the things of Religion? Never. But supposing us Protestants to be better than others, which, to me at least, is somewhat dubious, what ratio does our number sustain to the population of the world? does not the map demonstrate in the most striking manner that we are in a fearful minority? Is this a time to lie upon our oars? Ah me! whither has fled the spirit of God's ancient servants—the holy Apostles and Evangelists of Jesus Christ—who broke down the religion of two empires, who hurled the Idols of Greece and Rome from their lofty abodes, and transformed their temples to heaps of ashes—who by the cross of Christ slew the enmity that had accumulated between the Jews and Gentiles for fifteen centuries, and made the parties salute each other in love and in the bonds of the Gospel—Where is the enterprise of him whose precious blood was shed to wash the sons of men? Our great men have all quit the field; our Pauls and Apollos's—our sons of thunder and of manly consolation, have all yielded to the incumbent pressure of little men! men that make a mock of conversion! Our Luthers, and Calvins, and Wesleys, and Whitefields, are now no more! Fastings, and humiliations, and watchings, and travels and perils, are all out of fashion now; and reveling, and counteraction, and fierce dispute, and unmanly insult, and vain pretence, pervade the Christian world.

Of all institutions on earth Christianity does the highest honor to human nature—awards us the noblest origin—sets the highest value upon us when lost, and appoints for us when found, the divinest destiny—eternal life. Having redeemed the church by his precious blood—having in the presence of men and angels put such an unrivalled estimate upon the congregation, is it to be wondered, Charles, if Christ is equally jealous of her purity and his own character? In the scripture we see him creating a world, and on account of man's delinquency, drowning a world, upturning thrones, empires, cities, and armies, punishing his enemies and even his own people with death; scattering the

elect nation, and making even the beloved city, Jerusalem, a heap of ruins; but it is only when the Christian churches verge towards apostacy, that he appears with a stern, fearful, and excessive glory; his feet like unto fine brass, as if they burned in a furnace, and 'his voice as the voice of many waters.'

Go, Charles, and do good, go, convert the world to the Gospel of our dear Redeemer, while we sisters at home, assume the task of waiting upon the widow, the orphan, and him that is ready to perish! Charles, is there not now a wide spread declension from primitive benevolence; primitive manners and customs—I mean Christian manners and customs?

CHARLES—Mary, you do not sufficiently appreciate the difficulties which oppose themselves to the union of professors; I fear you secretly bid God-speed to Stansbury's *first principle* scheme; but the brethren I perceive are arrived.

FAITH,

A DEFINITION IN FACT.

Who is this that rushes from the heavens like the forked lightnings! that seizes the patriarch's uplifted arm! that exclaims 'Abraham, Abraham! lay not thy hand upon the lad?' It is the swift winged messenger of Jehovah's presence—it is Abraham's shield and Isaac's savior. Behold he cometh from on high to reward the well tried faith of our Father; behold he cometh bearing from heaven the joyful tidings of the oath of God! 'Now I know, saith Jehovah, that thou fearest me, seeing thou hast done this thing? and hast not withheld thine only son from me; by myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies, and in thee and in thy seed shall all the nations of the earth be blessed, because thou hast *done* this thing!' Seest thou, saith James, how faith wrought by his works, and by works was his faith made perfect! By faith, saith the Apostle, Abraham, when he was tried, offered up Isaac, and he that had the promises, offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead, from whence, also, he received him in a figure!

Behold the symbol of divine mercy! the Ark, riding upon a world of waters—a sea without a shore! who is its inmate? whence is he? and whither does he go; It is the child of faith—the patriarch Noah; he escapes from a world that had sinned. The foundations of the great deep have been broken up—the windows of heaven have been opened, and the world is dissolved.

The mighty, which were of old, men of renown, with all their power, and pomp, and glory, have gone down to the bottom of the mountains—the whole earth and its inhabitants—their works of art—their elaborations of science—their trade—their commerce, and all their mirth, and pomp, and revelry, are forever overwhelmed; he alone is escaped, a monument of divine grace. By faith, Noah being warned of God of things not yet seen, says Paul, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became an heir of the righteousness which is by faith.

Is it not presumable from the above, that faith is comprised simply in believing as we are told, and in doing as we are bid by God, our heavenly Father?*

Enoch, it is written, walked with God, and was not found, for God took him. How sublime the principle that keeps a man forever in the presence of him that is invisible! How affecting, also, to behold this venerable and famous ancient so eminently inspired with it at that early age of the world; raising himself on high amidst the antediluvian apostacy, and warring against the spirits of the mighty now in prison! With what noble enthusiasm does he declaim against the sinners of his time; 'Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' Methinks I see the pomp of heaven, the chariot of the Almighty and the horsemen thereof descending to bear aloft the '*First Reformer*' The Lord took him, and in his translation, what unbounded encouragement has God afforded to all, who subsequently dare to make a stand for the truth in the earth! Awake, O Christians! awake and emulate the enthusiasm of this noble ancient; labour to please the Lord; But without faith it is impossible to please Him, for he that cometh to God, must believe that he exists, and that he is the rewarder of those who diligently seek him.

And thou, O righteous Abel! first of the martyrs! though we have beheld a more excellent sacrifice, and blood that speaketh better things than thine, think not thou art forgotten before God, or that the faith which inspired thee, is wholly vanished from the sons of men; by the same principle by which thou laidest thine excellent and sweet smelling sacrifice upon the altar, we, on whom the ends of the world have come, behold it consumed by the all approving

*Peter makes the ark by which Noah was saved and separated from the condemned, a type of our baptism, by which disciples are separated from the unbelieving and disobedient: speaking of the ark, 'the antitype to which, baptism, says he, does now save us, &c.'

fire of heaven, and we rejoice; with equal pity, also, we deprecate the black envy that seized thy brother; that filled his infuriated eyes; that raised his murderous arm, and poured out thine innocent blood upon the earth, which opened her mouth wide to receive it from a brothers hand. By faith Abel offered 'a more excellent sacrifice than Cain,' &c.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. It was by lives formed on this principle, that the ancients obtained great renown. In a word, faith is the substance of things hoped for; the evidence of things not seen; i. e. in internal thought; it is a hearty persuasion that the objects of our hope will be given to us by God, and in external action it is obedience; as the evidence which we afford to ourselves, to others, and to God, that we hope for the unseen things which he has promised to us. Finally, is it not presumable from the above, that faith, take it all in all, is comprised in believing what we are told, and in doing what we are bid of God?

ETERNAL LIFE.

It is unavoidably imposed on those who labour for the Lord, frequently to ascertain what are the first principles of our holy religion; to arrange and define them, and so to defend and handle them in the presence of the audience, as that all shall fully understand their import and confess and feel their power; yet doubtless there are moments in the life of every Christian, when leaving the first principles of the doctrine of Christ, viz: Faith towards God, repentance from dead works; teachings about baptisms; the laying on of hands; the resurrection of the dead, and eternal judgment; the soul, eminently inspired with the hope of heaven, bounds away from all these things to regions of more perfect delight, and in the pavilion of the most high; within the veil, whither the forerunner has for us entered; seeks for that transcendent bliss which no contemplation of first principles can afford, and there, amid the holy, pure, and lovely spirits of heaven, filled with the fullness of God, and left with nothing to ask for, adores and burns in the presence of him that is the chiefest among ten thousand; and having reached the city of habitations, joins in her lofty thought the inspired throng, crying riches, and honor, and power, and dominion, and glory be to him that sitteth upon the throne, and to the Lamb, for ever and ever. Amen.

Pre-eminently above the animal tribes, by which he is surround-

ed, man has been dignified by his Creator with the high endowment of *rational* life. In the Christian Religion, *spiritual* life is added, and in the world to come, life *eternal*; the gift of God, through Jesus Christ. Man is, therefore, a being formed for immortal improvement; in nature, however, he may be said to stand, only in the porch or vestibule of the divine temple; in Christianity he is advanced a step—he is admitted into the holies; but when born into heaven, he stands confessedly in the holiest of all; a child of the royal family of heaven, and an heir of eternal life. O eternal life! how incomprehensible the thought! In duration how vast! in progression how unlimited! in knowledge how profound! in holiness how perfect! in bliss how supreme! Delivered from all inferior relations; honored and glorified in the presence of God; what advances in all high matters, man shall have made after the lapse of a million of ages' intercourse with the royalties of heaven, it would be impossible for us, in these earthly realms, even to conjecture. The powers of progressive improvement in human nature are wonderful. Moses, from being a babe, rocked in a cradle of bulrushes upon the waters of the Nile, rose into the magnificent distinction, of being leader of the armies of God.

David, in youth a shepherd's boy, 'tending the ewes great with young,' in manhood touched Israel's harp with a tenderness so exquisite and soothing as even to enthral the demoniac king; ascending thence he became the prophet of the most high, and finally sat upon the throne of Israel and ruled the elect nation 'by the skilfulness of his hands;' finally our blessed Lord, cast into a manger, wretched and neglected, rose to the right hand of the majesty in the heavens, clothed with all royal offices, and exalted the prince of angels and of men.

'He looks, and ten thousand of angels rejoice,
And myriads wait for his word:
He speaks, and eternity filled with his voice,
Re-echoes the praise of the Lord.'

But if improvement is so eminently and endlessly progressive below, that he, who like the sage of Woolsthorpe, is here beheld the child sporting with his own mechanical contrivances, and yonder the renowned philosopher, sounding the depth of the universe, or measuring with all deliberation and success, the bulk, and weight, and flight of spheres, more rapid than the winged lightning itself: If he who, like our Franklin, is now seen a boy, admiring the simple structure of a type; and again, the courtly ambassador in the splendid Parisian saloons, the admiration of all earthly powers; or standing on the green sward, is seen the artful philosopher, seducing with more than Promethean wiliness, the linked thunderbolt even

from the heavens. If man is at one time beheld an infant, on the breast or at the foot, and at another time like Homer, Virgil, or Milton, grasping the lyre, and sporting with all high themes; morals, politics, and religion; what may he not become when born into heaven, where fields of illimitable and endless improvement open themselves up forever and ever to his view!

‘Give unto the Lord glory and strength;
Give unto the Lord the glory due unto his name!’

There is another point of view in which we may contemplate eternal life, both with pleasure and astonishment i. e. with regard to the relationship to God, under which we are to enter upon it. In human society there exists a vast diversity in relationship, as governor and governed; master and servant; parent and child; brother and sister; husband and wife, &c. Now the Spirit of God has, in a variety of instances, selected the last of these relations, as illustrative of the high connection which subsists between Christ and his people. The church is styled the ‘*Bride—the Lamb’s wife*,’ and as such she is lifted up above all other orders of created intelligences, to take rank with her Lord.

Three things are remarkable in marriage: 1st. The reciprocal affection which must exist antecedently to the marriage; 2d, the ceremony by which it is solemnised, and 3d, The equality of rank which subsequently obtains; ‘they two shall be one flesh,’ i. e. rank alike. In the enunciation of the marriage ceremony, all former disparity, (as in the case of one of the high estates in England, marrying a woman of inferior rank,) disappears, and the parties stand before God and man on a footing of family equality.

This is the case in religion, also: Christ found the Church like an outcast virgin, in the field; and having washed her with the bath of water (baptism) and the word, he loved her and gave himself for her, that he might sanctify her and present her to himself a glorious Church, not having spot nor wrinkle, nor any such thing, but that she should be holy: and so having married her, she became one with him in family dignity, and as Paul says, a member ‘of his body, of his flesh, and of his bones.’ It is with reference to this dignified relation, the Apostle says, ‘All things are yours! whether Paul or Apollos, or Cephas, or the world, or death, or life, or things present, or things to come, all are yours, and you are Christ’s, and Christ is God’s.’ Christ also says, beware how ye despise the least of them that believe on me, verily I say unto you, their angels do daily behold the face of my father who is in heaven. It is in the relation of children—adopted children—children married into the family of God, that the saints enter upon the glorious inheritance Life Eternal! they with their adorable redeemer and the most

holy and reverend Father of the universe, are to form the royal house—the king's family—to wear mitres and crowns, and to be ministered to by the spirits, principedoms, denominations, and powers of these blessed abodes—saints will there appear before the throne of God, and worship him day and night in his temple, and he that sitteth on the throne shall dwell among them, they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the lamb that is in the midst of the throne, shall feed them, and shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes!

Commencing then from this point, what may not a human being attain in the lapse of endless ages, spent in that throng of powers, who have seen the character of God manifesting itself in all the fields of nature, providence, redemption, and glory, since time began? Well might the Apostle say, it does not yet appear what we *shall be*, but we know that when he shall appear, we shall be like him, for we shall see him as he is!

I meant to say something of the intellectual and moral influences, which the introduction of so divine a hope among the sons of men might be supposed to have on those who have laid hold of it, but the Apostle is at our hand, and adds, 'Every one that has this hope in him, purifies himself even as he is pure.'

SACRED COLLOQUY.

Continued from page 29.

NO. 3.

C. SANDFORD.—Brother Stansbury, I was anxious to understand, as distinctly as possible, your favorite arguments, and modes of reasoning on the point at issue, and for this purpose, have, I confess, been heretofore acting on the defensive; you will pardon me, therefore, if I should now seem to make a thrust at your peculiar doctrine, by enquiring into its tendency. You tell the people, then, not to depend upon the Holy Spirit for faith! Brother Stansbury, does this tend to good, or to ungodliness?

MR STANSEURY.—This is truly an *ignorantia elenchi*, as logicians say,—truly a mistake of the question! Whether, Charles, it tends to good or to ungodliness, it is not my province to determine; but this much I am bold to aver, that to tell the people not to trust in the Holy Spirit for Faith, forms no part of our teaching; and yet to do so, would not, in my judgment, transcend in folly the common practice of warning them not to trust in the word of God for faith. Brother Charles, the Church is a Missionary Institution, and the depository of the Oracles of God: upon her has devolved the high responsibility of converting the world, and heaven commands that every member shall do his duty. Believing, therefore, that in the word of God we have a great organ of conversion, 'living and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and joints and marrow—a discerner of

the thoughts and intents of the heart,' what a joyful incentive in our doctrine, have all the disciples to hold forth the Word of Life to all around. In these days of party pride, though every sect makes a merit of trumpeting forth its own success, it might be deemed vain or invidious, otherwise I could point you to a most interesting reformation, as the results of proclaiming and administering the Gospel on the original and ancient plan; but success and numbers, without law, like pomp and antiquity, communicate no real authority to any cause, and, therefore, I appeal, for the value of what we proclaim, exclusively to the Holy Scriptures; and for its *cui bono*, or good tendency, I refer you to those capital results in Greece, and in Rome, which flowed from our Gospel, when it issued from the consecrated lips of those who were originally constituted its frail and humble, but sincere and honorable depositories.

C. SA.—Brother Stansbury, this is Rodomontade! you take it for granted, also, what is not yet proved, viz: That your doctrine, is the very doctrine of the holy Apostles. I am very much deceived if I have not discovered the error with which your scheme is chargeable, when I assert, that you confound the common with the miraculous operations of the spirit of God!

MR SR.—Rodomontade! Charles, I hope I am to regard this expression as a simple guise to cover your convictions, that our doctrine and arrangement of first principles are true; or would you have me form a harsher judgment of it? As for the distinction of common and miraculous operations just stated, it is, I assure you, wholly illusory and imaginary, without authority, and no where even alluded to in the word of God. Which of all the New Testament writers, speak of common operations—which of them speak of special operations? The Spirit which is spoken of in the New Testament, is one, and was uniformly given to those who believed and obeyed the Gospel, not to produce faith, but to reward it.

C. SA.—But may not a human being, while he has intellect to understand the divine doctrine, have no will to believe, and as little power to obey it? may he not have natural, and be without moral, power?

MR SR.—This weak, old error, justifying the head and inculcating the heart, supposes that belief depends upon the will, but the holy scriptures, with more consistency, refer belief to testimony—'He that receiveth his testimony'—Again; 'If we believe his testimony'—'I have greater testimony than that of John.'—'The Father himself has borne witness'—'These things are written that ye might believe that Jesus is the Son of God:' &c. &c. As for power to obey, that is purely circumstantial, and depends in most cases upon the Law. Suppose a man to believe on the testimony of the holy scriptures that Jesus is the Son of God—what is commanded him in the holy oracles, which it is not in his power to obey? nothing, Charles, believe me, nothing. Is it not written! is it not written! is it not written by the Eternal himself, that 'his commands are not grievous;' 'in the keeping of them there is a great reward.' But, depend upon it, Charles, when your enemies choose to produce a splendid confutation of the theory for which the Protestant theologians contend, they have only to examine its paralyzing tendency; and its positive and fatal results, after three centuries, are now before the public in full array. We have only to look at Christendom,—its morals, and its religion, in order to read and comprehend the practical and real value of our present systems of divinity.

C. SA.—Brother Stansbury, is not this a *fallacia accidentis*? are not the results you point to, accidental and temporary? if so, they in reality prove nothing at all in regard to the real nature and authority of our doctrine; moreover, may not your representation of our sentiments, and their consequences, be the distorted pictures of disingenuous enemies, rather than the just delineations of real friends.

MR SR.—I repeat it, the results of your doctrine are long ago before the public; the public then be judge. As for the doctrine itself, let its friends declare it. 'Faith in Christ, says one, to whose fidelity in giving just draughts of party sentiments, all of us will subscribe—' Faith in Christ, says he, is that principle, wrought in the heart by the

Divine Spirit, whereby we are persuaded that Christ is the Messiah;—again, ‘Regeneration is the work of God, enlightning the mind, and changing the heart; and *in order of time, precedes Faith.*’ Thomas Scott, among many other things, says of the Ephesians, that their faith ‘was the effect of their being quickened and regenerated by the Spirit. *Scott’s Com.* Now we have seen in our last conversation, that the Ephesians believed, before they ever so much as heard whether there was any Holy Spirit!’ The above representations, Charles, are the delineations, the correct delineations of friends—real friends: not the distorted pictures of disingenuous enemies. Moreover, dear Sir, do not your own Articles of Faith comprise the following:

‘That the enmity of the heart to God, in every sinner, is of such a nature, that nothing short of the *special influences* of the Holy Spirit, in the application of the truth, can effect a change’ *John*, iii. 3 to 8 inclu.; *Rom.* viii. 7. *John* vi. 44. *Titus*, iii. 5. *John* i. 12 13. *Ez.* xxxvi. 26 27. *Isa.* xlv. 35. *Art.* 5. These are your very words. But we have seen, in regard to this phrase ‘*special influences*’—1st. That it is not sound words, it is human, not divine language, no such phrase occurring in the sacred scriptures. 2d. We have seen, also, that the doctrine which it is intended to inculcate, is unsupported by any fact recorded in the New Testament; and thirdly, That all did believe the truth before they received the Holy Spirit; and some before ever they so much as heard whether there was any Holy Spirit!

CH.—How then would you apply the truth to the mind, brother Stansbury?

MR ST.—Through the ear! Faith cometh by hearing, and hearing, by the word of God; *Rom.* 10.’

CH.—And you imagine that there is in the divine truth, a charm sufficient to slay the enmity of the heart, and constrain the sinner to reform and obey the Gospel?

MR ST.—Scripture saith ‘we are begotten by the word of truth,’ ‘sanctified through belief of the truth;’ ‘purified by obeying the truth;’ ‘chosen through the belief of the truth,’ in a word, it is written that truth maketh free, the love of Christ, possesses a constraining power, crucifying and slaying our enmity to God and to one another. Even a heathen could perceive and say, that truth is mighty above all things. And the Redeemer, himself is our voucher, that he who believes it not shall be condemned; also ‘he that believeth it and is baptized shall be saved.’ Even your 13th Article states, ‘That it is the duty of all who hear or read the Gospel, to repent and believe it’ and we would add, obey it also. He who hears should give all attention: his soul is at stake; and he who believes should obey forthwith; reform and be immersed for the remission of his sins, that he may receive the spirit of Christ.

CH.—I am not prepared to urge more objections to your doctrine at present; this forms our third conversation on the subject, and it may be deemed at least pleasant to vary the topic, and to bring under consideration some other point in your famous arrangement. There are many present who are equally at fault with us, if your arrangement be correct, permit me then to give place for a moment.

MR Stansbury bowed and added: The mighty mind of the philosopher, Newton, it is said, was aroused to the consideration of the gravitating force, by accidentally beholding an apple fall from a tree. Taking a pitch from this simple incident, his reason reared herself aloft, through all the realms of matter, towering from one general conclusion to another, and thence to conclusions more general still, until she seized that ultimate law in physicks, which secured to her and to mankind, a perfect knowledge of the all pervading power, that holds in union and in order, the whole frame of material nature! And Oh! with what exultation must she have looked around her, while she stood upon the limits of creation, full of the solemn results of her own majestic mission! with what ineffable delight must she have, ‘down thither prone in flight’ retraced her path, from the mighty computation of planets, suns, and spheres, wheeling wide their rounds of many years, to the simple incident from which she took her flight! bringing back with her from the most distant worlds, the glorious intelligence that

'All material objects have, under all circumstances, a tendency to approach each other.'

And how gloriously has the philosopher been rewarded for his patient waiting for of the facts which filled up the measure of his grand induction: his fame is as lasting as time, and stable as old nature herself.

In the erection of every true system of nature or of religion, certain data are indispensable. Like the great Syracusan of old, we require a place to stand upon; something from which to begin. 'Your system, however, Charles, is wholly unsupported by any fact recorded in scripture, and the theology which lays it down as a maxim, that the Holy Spirit is necessary to faith, begins by begging every thing. The doctrine espoused by us, however, stands upon a sure foundation: pitched upon the particular fact, that the Lord of life himself did not receive the Holy Spirit till after his baptism, the maxim, that the Holy Spirit is given, not before but after faith, extends itself to the conversion of every christian mentioned in the holy writings. 'Jesus, when he was baptized, went up straightway out of the waters, and lo, the heavens were opened unto him, and he, John, saw the spirit of God, descending like a dove, and lighting upon him, and lo! a voice from heaven saying,—'This is my beloved Son, in whom I am well pleased.'

Jesus, one may suppose, might have been exempt from attending to immersion; but no!

'To do his heavenly Father's will, was his employment and delight;
Humility, and love, and zeal, shone in his life divinely bright?'

Next in dignity and fame to Messiah, in the divine institution, stand the holy Apostles, who, like their glorious master, received the Holy Spirit after immersion, concerning which matter, the scriptures afford the following information: 'Tarry ye at Jerusalem, and I will send the promise of the Father upon you, which, said he, you have heard of me: And when the day of Pentecost was fully come, they were all, with one accord, in one place; and suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, &c.' I appeal to the company, whether this be not in point. Is it not perfectly obvious from the above, that the Holy Spirit is given, not to make men disciples, but because they are disciples. After Jesus and the Apostles, come the Churches. What is their history in reference to the matter in question; is it not presumable, that like the Apostles and their adorable Master, they received the spirit of Christ after immersion? we mean, however, in this enquiry, to be swayed solely by facts. What then is the true state of the case? To begin at the *mother church*—the church of Jerusalem. Hear, brethren, a man speaking by the Holy Spirit, and consequently infallible in the case—'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit. Next to the Jews were admitted into the Christian church, the Samaritans; what is their history? 'Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Spirit,' &c.

After the Samaritans came the churches of the Gentiles, concerning the individual members of which, together with the Jews, the Apostle delivers himself thus—'Christ has redeemed us from the curse of the Law; being made a curse for us, that the blessing of Abraham might come upon the Gentiles; *that we might receive the Spirit through faith*, not faith through the Spirit. Thus the views of those who advocate the Ancient Gospel, are sustained by a concatenation of particular facts, extending from the baptism of our ever blessed Lord, to the ultimate accounts which the scriptures afford of this matter, he sacred Canon, closing with a solemn, yet all cheering invitation—to all

who are willing, to come and take of the waters of life freely : And the Spirit and the Bride say, come ; and let him that heareth say come ; and let him that is athirst come, and whosoever will, let him come, and take of the waters of life freely : ' For I testify ' &c. The Law, in the Christian system, in regard to this matter, then, is,

' God gives his Holy Spirit to all who believe and obey his Son, the Messiah.'

Here Mr R. of an extensive philosophical genius, deeply skilled in the metaphysics of causation ; fond of the things of reason, and of a reason for every thing, observed—' I am fully of opinion that in his judgment of faith, viz, that it cometh by hearing, as saith St. Paul, and is not the product of special internal operations of the Spirit, Mr Stansbury is correct ; nevertheless, I deem it my duty to say, that his scheme does not sufficiently estimate the doctrine of the *Divine Unity*, otherwise he would possibly be less rigorous in regard to his arrangement of the first principles in question.

Mr U.—I have of a long time, felt tremblingly solicitous to understand what Mr Stansbury, and other gentlemen mean, by their Ancient Gospel, of which we have heard such marvels for three or four years past. As for myself, while I freely assent to the observations of my Unitarian brother, who has just sat down, I am, nevertheless, immovably settled in my conviction that all men will ultimately be saved ; and consequently, any scheme or arrangement of first principles, which does not set a paramount value upon this sentiment, must be beneath contempt.

Here Mr F., a gentleman of plain manners, arose and said : ' Friend Stansbury, thou art a man of infinite good feeling, but I must dissent from thee somewhat. God regardeth not the persons of men ; but in every nation, they that fear him and work righteousness are accepted of him. The light of that Spirit of which thou discourest, is in all men, and even scripture saith, that a manifestation of the Spirit is given to every man to profit withal.'

Mr St.—Sorry should I be to indulge a single suspicion of your sincerity, gentlemen, or to use one unkind word in reference to your mistakes, even though they involve public interests. There is not a Tyro in the land whose pen has scrawled across the page defiled by his own badinage, that cannot bless his obtuse genius for having at least dared to imitate the point of Junius—The scriptures, however, command a different course—command 'to speak the truth in love.'

Permit me then, with all respect for your prejudices, and even for those from whom your sentiments originally emanated, to say, in reference to the observation of my friend who last spoke, that on his plan of quoting scripture, there is no advantage in becoming a Christian ; Jew, Turk, and even heathen, being alike the recipients of the *light within*. The Apostle, in the 12th chapter of 2d Cor., from which the quotation is drawn, is discoursing not of men in general, but of the disciples of Christ in particular, viz : That each of them was made the recipient of some particular gift for the good of the whole body, and not for the advancement of his own public fame ; the interpretation of the passage given by my worthy but mistaken friend, then, being nothing short of a sophism of aggregation, and giving an air of universality to that which has a special reference to men in the Christian church, must be injudicious, if not highly dangerous.

As for friend U. I have only to suggest, that it behoves those who are clothed with the important trust of instructing the world, in the great affairs of eternal life, well to ponder their proceeding. If religion is worth a pin-head it is worth the universe—and the universe without it, is not worth a pin-head. ' What shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul.' Universal salvation is a very doubtful phrase to say the least of it ; and it is certainly an unscriptural one. The word Salvation is used in the New Testament, with reference to one thing, viz : *sin* and its adjuncts, and the Holy Redeemer was styled Jesus, by the Angel of his nativity, not because he should save his people from the pun

ishment of their sin, but from sin itself; this was right; this was to lay the axe to the root of the tree, and the person who, by obeying the Son of God, is saved from the love and practice of sin, has nothing to apprehend in reference to its punishment; but, on the other hand, it would be wholly without analogy, both to the natural and moral constitution of things under which it has pleased the Creator to place us, to suppose, that, if we refuse to be saved from the practice of sin here, God will, by Jesus Christ, save us from its punishment hereafter. At all events, the Son of God is our voucher, that if we die in our sin, where he is we cannot appear.

But to brother R. the Divine Unity, of which you have spoken, is a most important doctrine, and was the grand theme of the Law and of the ancient oracles generally; still I should think it a difficult matter to prove that any in our community believe in more than one God. But should this even be the case, should your own sentiments be correct here, the fact would not release any of you from the indispensable duty of ascertaining what are the first principles of our holy religion; of enumerating, defining, and so handling them before the people as that all should at least understand them; and know the good, the spiritual good, which accrues to the man who chooses like a wise and provident person to attend to them. These subtle doctrines—these refined enquiries may well serve to employ the leisure hours of an indolent theologue, and to gratify his turn for speculation, but the people require to be saved from sinning: they require remission, for, like Israel of old, they are dying for lack of knowledge. It remains, therefore, with all who charge themselves with the care of teaching Christianity to resolve whether they will condescend to handle the elements of the Gospel, and to let the people know at least of what use religion may be to them now.

Yours, gentlemen, are doctrines of remote consideration, and when the Christian church becomes fully awake to the high responsibility which heaven has laid upon her as the organ of conversion, believe me that your peculiarities will be treated according to their proper deserts; in the mean time permit me, gentlemen, as a professor of the religion which you affect to advocate, to tender you a single admonition:—review your premises—review your premises, gentlemen; we want to see the world converted to righteousness—converted to God, by the preaching of the cross of Christ.

Here it was agreed on that all parties should have some further conversation on the subject of the arrangement; in the mean time young John Locke was immersed this evening for the remission of his sins, in the waters of Hareden; and the company parted for the night.

‘How happy are they
Who their Saviour obey,’ &c.

THE LAVER OF REGENERATION.

The words used by the Administrator at the restoration of Baptism for the remission of sins, were ‘For the remission of your sins by the precious blood of Christ, and for the gift of the Holy Spirit; I immerse you into the name of the Father, and of the Son, and of the Holy Spirit. Amen.’

The reason why he used the words ‘precious blood of Christ,’ was, that the spectators, many of whom would not attend preaching, might understand, that although Baptism was the time, place

and ordinance in which God was pleased to impart forgiveness to the truly penitent, yet the blood of Christ was, in reality, the procuring cause of remission.

The phrase—‘and for the gift of the Holy Spirit,’ was, however, used by him from a very different consideration; with feelings of the deepest regret he had for many years perceived that the sentiments on this subject embraced in our Protestant systems, were wholly erroneous; that the doctrine of the Holy Spirit’s being necessary to faith, was without foundation in the holy Scripture, and merited, therefore, a decided reprobation. As a part, then, of that arrangement of first principles to which at that time was given the name of Ancient Gospel, and for the sorting up of the public mind on the Gospel of our salvation; also, in order to put the lovers of truth in possession of a certain and short method of confuting errors on this point, did he venture, under our Lord Jesus Christ, to use the words in question, viz: ‘For the gift of the Holy Spirit,’ &c.

Both these phrases, however, were soon laid aside, both by himself and by others who embraced the Ancient Gospel, and the words ‘*for the remission of your sins*’ I baptize you, &c. only, were retained; it is not to be denied, however, that our abandonment of these forms of speech took place, not because we had concluded on a different doctrine, but only because expediency rendered the use of them any longer unnecessary.

But it may be asked, why do you still retain the words ‘for the remission of your sins’ &c? Answer. The Scriptures say—‘be Baptized every one of you in the name of Jesus Christ, for the remission of your sins,’ &c. and therefore it is strictly evangelical, and consequently proper to say, as we all now do, ‘for the remission of your sins,’ &c.

Nothing could exceed the panic that seized the public mind when it was first proposed to the audience to be ‘Baptized for the remission of sins that they might receive the Holy Spirit!’ The indignation of most, and the astonishment of all was excited to the highest degree, and while hundreds yielded to the divine goodness and authority, thousands were so inflamed as to render the proclamation of the Gospel in many instances exceedingly perilous. Success, however, accompanied the preaching every where, and at the third annual meeting held in one of the northern counties it was believed that no fewer than *two thousand* disciples were present, who chiefly had obeyed the Gospel within the short period of two years.

The Apostle styles Baptism the *Loutron paliggenesias*, i. e. the regenerating bath, or Laver. Now, whether we contemplate the re-elevation of this Christian Laver to its original rank and sig-

nificance in relation to the conversion of the world, the consolation of the people of God and the unity of the church; whether we look at it in relation to systematic divinity—the dissipation of partyism, or the many beautiful definitions of Scripture terms and Scripture doctrines in which it abounds, or in relation to the strong contentions which it has already and which it is still likely to occasion, it must, I conceive, be interpreted, by posterity at least, as a fact in the history of reforming principles singularly important and interesting. There is not any ordinance in the whole circle of false or corrupted religion to be compared to the Christian Laver in which the regeneration of the convert, on the principle of faith obtains. And there is no doubt on my mind, that it would greatly contribute to the convenience and comfort of our assemblies, to have in our meeting houses, or near to them, lautrons, fonts, lavers, or baths, constructed in a manner suited to the simplicity, modesty, and divine nature of our holy religion, according to the customs of the most ancient Christians. This, doubtless will be the case, as soon as the Protestant ministry turn their attention to the remission of sins as administered by the Lord and his Apostles. O! how beautiful will be the scene, when all the watchmen shall lift up their voices together—speak the same things—administer the same remission on the same faith and by the same authority! May the Lord enlighten, speedily enlighten the eyes of all on this prime matter!

How near to us has God brought the blood of Christ by the Christian Laver: nay, he has by this bath put us into the blood of Christ; hence the immersed are represented in the holy Scriptures as saying ‘To him that loved us, and washed us from our sins in his own blood.’

Surely the Gospel, when thus administered, is, to the poor, and blind, and broken hearted, as the visitations of the day-spring from on high—as the light of the bright and morning star—as the rising of the sun of righteousness, with healing in his wings.

The new convert cometh forth from the Laver, washed in the blood of the Lamb, and with dripping garments, looks as if the Son of God had come down upon him like rain upon the mown grass, and as showers that water the earth. He now becomes of quick discernment in the things of good and evil, and the voice of the congregation is to him as the songs of the morning, the melodies of heaven, awaking every feeling of love, of joy, of devotion; every tender string is touched; hope bursts her prison house and spreads her wings for heaven; the fellowship of the saints fills his social nature as with the bread of heaven, the hidden manna, the fruit of the tree of the paradise of God, and he drinks of the sanctification of the spirit of God without measure.

NATURAL RELIGION.

Continued from page 24.

NO. 2.

Rational and animal life, like organic and animal life, are blended in man with such admirable felicity as perhaps to baffle the nicest sagacity to declare with indubitable certainty, where in all cases the one begins and the other ends; not that they are inseparable, or absolutely incapable of a distinct existence, for in the vegetable world, we see organic apart from animal life; and in the purely animal tribes, organic and animal exists distinct from rational life—in heavenly intelligences reason doubtlessly exists distinct from both the former modes of being. In man, the whole three modes of existence—organic animal and rational unite, and run into each other in a manner so surprising as frequently to confound our reason and to make us speak most absurdly. If therefore we would think correctly, and consequently speak and reason according to truth here, we must be exceedingly careful to determine the limits of these different modes of existence; we must be careful to set stakes and boundaries wherever they can be got down or extended, in order to understand exactly what we have to do with. What is *organic*; what is *animal*; what is *rational life*? and where do they begin and end in man, are *most* important questions in all inquiries which relate to the human mind.

It may be observed in general that organic life is beheld in its most distinct form in the growth and development of the vegetable kingdom; animal life is distinguished for *sensation*, and rational life for the power of perceiving order, contrivance, design, cause and effect, the fitness, relation and tendency of things in the natural and moral worlds, &c.; and whatever excellence man attains in the knowledge and use of things, it is finally by means of his rational nature; sensation being a perfect, and consequently an unimprovable endowment.

Sensation discerns tastes, smells, sounds, colours, motions, actions, heights, distances, expression, &c., but here somewhere, it stops, and reason begins, and by a superior perception discovers not only the simple existence of these qualities; but also, that they are all distributed throughout nature according to certain vital mechanical and mathematical laws of proportion, fitness, corres-

pondence, contrast, contrariety, &c. which at every step suggests to man the idea of contrivance, design or order.

It will be perceived from the above that if man were purely an animal he would have no moral conception of contrivance or design, but must remain forever like a beast, with ideas of relation and fitness purely instinctive. The forms, colours, attitudes, &c. of vegetables would be viewed by him as they are without ever suggesting to him a single idea of the vital and mechanical forces which combine in the development of their various phenomena; he would drink of the stream and recline upon its banks without ever once enquiring into the operation of those powers which makes the one run and the other stand still. Light and shade would be seen by him without any reference to that system of optics by which they are separated and distributed throughout the universe and like other animals he would live, grow, decline, and die, alike ignorant of nature and of him who made it. But now being endowed with reason he is greatly capable of acquiring knowledge and his *a posteriori* and *priori* reasonings, his reasonings from particulars to generals are so natural to him and occur at so early a period of his existence that but till of late, philosophers conceived certain maxims, moral and mathematical, to be to him not rational but intuitive not adscititious but innate; as they expressed it. How soon does a child discover that one and one of anything make two: two and two make four, &c.; how soon does he perceive those truths to be universal, viz, that a part of any thing is less than the whole of it—and the whole greater than a part: how soon does he understand that every thing made must have a maker! Among his earliest enquiries are, who made this, that, and the other thing?—the trees, the flowers, the animals, the sun, moon, stars, the world. &c. ?

Supposing then that revelation had not been vouchsafed, would the vital, moral, and mechanical appearances of contrivance and design in the works of nature and of man, ever have made any one of us ask this question—‘Is there a maker of all that we see?’

We promised to let our readers hear the parties; let me then introduce to them the amiable and learned philosopher, Mr. Brown, of Edinburgh, *cum aliis*.

‘On this subject that comprehends the sublimest of all the truths which man is permitted to attain, the benefit of *Revelation* may be conceived to render every inquiry superfluous, which does not flow from it. But to those who are blessed with a clearer illumination, it cannot be uninteresting to trace the fainter lights, which in the darkness of so many gloomy ages, amid the oppression of tyranny in various forms, and of superstition more afflicting than

tyranny itself,—could preserve, still dimly visible to man, that *virtue* which he was to love, and that *Creator* whom he was to adore. Nor can it be without profit, even to their better faith, to find all nature thus concurring as to its most important truths, with revelation itself; and every thing living and inanimate announcing that *high and Holy One*, of whose perfections they have been privileged with a more splendid manifestation.

‘The universe exhibits indisputable marks of design, and is, therefore, not self-existing, but the work of a designing mind. There exists, then, a great designing mind. Such is the first truth with respect to the indication of divinity in the universe, to which I would direct your attention.

‘If the world had been without any of its present adaptation of parts to parts, only a mass of matter, irregular in form and quiescent,—and if we could conceive ourselves, with all our faculties as vigorous as now, contemplating such an irregular and quiescent mass, without any thought of the order displayed in our own mental frame—I am far from contending that, in such circumstances, with nothing before us that could be considered as indicative of a particular design, we should have been led to the conception of a Creator. On the contrary, I conceive, the abstract arguments which have been adduced to show, that it is impossible for matter to have existed from eternity,—by reasonings on what has been termed *necessary existence*, and the incompatibility of this necessary existence with the qualities of matter,—to be relics of the mere *verbal logic* of the schools, as little capable of producing conviction, as any of the wildest and most absurd of the technical scholastic reasonings, on the properties, or supposed properties, of entity and nonentity. *Eternal existence*,—the existence of that which never had a beginning, must always be beyond our distinct comprehension, whatever the eternal object may be, material or mental,—and as much beyond our comprehension, in the one case as in the other, though it is impossible for us to doubt, that *some* being, material or mental, must have been eternal, if *any thing exists*.

‘Had there e’er been nought, nought still had been ;
Eternal there must be.’

‘In the circumstances supposed, however, it is very probable that if we formed any thought at all upon the subject, we should have conceived the rude *quiescent mass* to have been itself eternal, as, indeed, seems to have been the universal opinion of the ancient philosophers, with respect to the *matter* of the universe, even though they admitted the existence of divine beings, as *authors* of

that beautiful regularity which we perceive. The mass alone would have been visible,—creation, as a fact unknown to our experience,—and in the mass itself, nothing which could be regarded as exhibiting traces of an operating mind.

‘But though *matter*, as an unformed mass, existing without relation of parts, would not, I conceive, of itself have suggested the notion of a *Creator*,—since in every hypothesis, something material or mental must have existed uncaused, and mere existence, therefore, is not necessarily a mark of previous causation, unless we take for granted an infinite series of causes,—it is very different when the mass of matter is considered as possessing proportions and obvious relations of parts to each other,—relations which do not exist merely in separate *pairs*, but many of which concur in *one more general relation*, and many of these again in relations more general still. In short, when the whole universe seems to present to us, on whatever part of it we may look, exactly the same appearances as it would have presented if its parts had been arranged *intentionally*, for the purpose of producing the results which are now perceived,—when these appearances of adaptation are not in a few objects out of many, but in every thing that meets our view, and innumerable, therefore, as the innumerable objects that constitute to us the universe,—we feel an absolute impossibility of supposing, that so many appearances of *design* exist without design.’

‘The famous astronomer, Athanasius Kircher having an acquaintance who denied the existence of the Supreme Being, took the following method to convince him of his error upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room in which it could not escape his friend’s observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged. ‘Not to me,’ said Kircher, ‘nor was it ever *made by any person*, but came here by *mere chance*.’ ‘That,’ replied his sceptical friend, ‘is absolutely impossible: you surely jest.’ Kircher, however, seriously persisted in his assertion, took occasion to reason with his friend on his own Atheistical principles. ‘You will not,’ said he, ‘believe that this small body originated in *mere chance*; and yet you will contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design.’ Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of a God.’

‘The late Dr. Beattie of Aberdeen, wishing to impress on the mind of his son, a little boy, about six years old, the important truth that God made him. In the corner of a garden, without informing any person of the circumstance, I wrote said he in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report and seemed inclined to disregard it, but he insisted on my going to see what had happened. ‘Yes,’ said I, carelessly, on coming to the place, ‘I see it is so: but what is there in this worth notice? is it not mere chance?’ and I went away. He followed me, and taking hold of my coat, said with some earnestness, ‘It cannot have happened by chance—somebody must have contrived matters so as to produce it. ‘So you think,’ said I, ‘that what appears as the letters of your name, cannot be by chance?’ ‘Yes,’ said he with firmness, ‘I think so.’ ‘Look at yourself,’ I replied, ‘and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance and useful to you?’ he said they were. ‘Came you then hither,’ said I ‘by chance?’ ‘No,’ he answered, ‘that cannot be; something must have made me;’ ‘And who is that something?’ I asked. He said ‘I do not know.’ I had now gained the point I aimed at, and saw that his *reason* taught him (though he could not express) that what begins to be, must have a *cause*; and that what is formed with regularity, must have an *intelligent* cause. I therefore told him the name of the GREAT BEING who made him, and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it.’

REVIEW OF GRIMKE’S ADDRESS.

Continued from page 40.

The existing schemes of education were brought to our country, and subsisted in full force up to the time of our becoming independent. The Bible was indeed employed as a reading book (in the schools of New England) at least; but was attended to, like most other branches, almost entirely as a mechanical exercise, and was never *studied* in our schools as a model of thought and excellence. As the leading sects among us, did not find the Bible a

part of the general course of education, they have since been deterred from making any reform, by the unhappy jealousies which still subsist too much among them. But our author calls upon Protestants, and especially the Protestant clergy, to consider, 'whether the want of truly christian liberality, is not the main cause why heathen predominates so vastly over christian literature, in all schemes of education.' And he adds; '*It is to be feared, that each values his peculiar sect more than his common religion, and his own confessions or articles, more than the common standard, the Bible.*'

Thus the prohibition of the Bible to the laity before the Reformation—the sectarian, controversial character, which has been too much given to religion—the prevailing ignorance of the original languages and literature of the Bible—the prejudice which regards religion chiefly as a concern of the clergy—and the spirit of imitation, have been the principal causes of the continued exclusion of the Bible from our plans of general education. But in all these, no adequate reason can be found for a course so inconsistent with the acknowledged character of the book. Has not the time come, when a change may be advantageously and properly made?

Our country must be acknowledged *an appropriate place*. Here there is no intolerance and persecution, and no union of church and state. There is a general dependence of the clergy upon the laity, and an extensive participation of the laity in church concerns. Consider, too, our civil and political equality, the general diffusion of knowledge, the unshackled freedom of the press, and the paramount authority of popular sentiment, which would render extensive abuses impossible.

The present is, in an eminent degree, the suitable period. It is an era of unexampled light, in all that relates to the social condition, and political improvement of man. It is an extraordinary era for improvements, in whatever belongs to Science and Literature, and to all the various arts which contribute to adorn and refine society, to multiply the comforts, exalt the happiness, and enlarge the usefulness of man.—It is a remarkable period, too, for benevolent institutions and enterprises.

The change which Mr Grimke proposes is, to give the Bible the rank it justly claims, *and employ it as a text-book in every stage of education, from the Primary School to the University*.

'I would not,' he says, 'have the architecture of antiquity defaced, nor the Classics burnt, as is said to have been the fate of both at the hands of Gregory the Great; but I would dethrone the latter from their despotic control, in our schools and colleges, over the heart, conscience, and understanding of the young. I would

degrade them from the rank of *masters* to the condition of *servants* in the education of christian children.'

He speaks of it as an 'appalling truth,' that in a christian country, in christian schools, academies, and colleges, under the sanction and even administration, to a great extent, of the christian ministry, in a scheme of general education, not more than *one twenty-fourth part of it* is devoted to enlightening the conscience, and cultivating the affections; and 'so complete has been the banishment of the Scriptures from all academic and collegiate instruction, that one might almost imagine infidel rulers had forbidden its use.'

The arguments he adduces to show the evils of the present system, and the importance of a change, claim the attention of every one engaged in education; and we cannot do justice to them or to the author, without presenting them in his own language.

'The negative influences exerted by the present scheme, on the feelings and opinions, and through them on the entire character of youth, are deserving of notice;—for they are often more powerful and durable, because they are silent, secret, and indirect. If Teachers were to proclaim publicly and boldly to their pupils, that Religion was of little consequence, and had nothing to do with their preparation for the business of life, we should be exceedingly shocked. If the instructor were to express an opinion, in like manner to the young, that Heathen Mythology is a preferable study to the Bible, we should not restrain our indignation and astonishment.—How exceedingly, moreover, would that indignation and astonishment be enhanced, if we were to hear such a sentiment from the ministers of the holy, humble, perfect Jesus, in favor of a system, so immoral and licentious, and indecent, as the Pantheon of Paganism! And yet we tolerate practically very nearly the same thing. What other construction than this, can the young put upon the whole plan of their education? Are they told that the Bible is the Book of God, written by the inspired pen of the Prophet and the Apostle? Yet this divine volume is wholly abandoned, for human works unconnected with it. Are they taught that there is no God but the God of the Scriptures, that He is their Creator and Governor, and is to be their Judge, and the Dispenser of future rewards and punishments? Yet the attributes of Jehovah, as drawn by himself, are no part of their daily studies; while the character and actions of Jupiter and Neptune, of Mars and Apollo, of Juno, Minerva and Venus, are continually before them: and they are expected to be more familiar with the Pantheon of Heathenism, than with the Word of God. Are they told that the character of the Saviour, is of more value, as a noble, pure, simple model, than all the combined excellence of antiquity?

Yet the sentiments and actions of that Redeemer form no part of their daily education; but they are required to be intimately acquainted with those of the gods and goddesses, demi-gods and heroes, of Paganism.

‘Perhaps they are required to study the evidences of revealed religion. And yet the Scriptures themselves are never opened: and those infallible surprising testimonies to the divinity of the Old and New Testament, which constitute the living witness within them, and can be discovered only in themselves, are sealed up from their view. Is it possible that such things have no influence on the minds and hearts of youth?—Can they respect the Bible and its religion, and its ministers, and the services of the House of God as they ought, when such contradictions are ever before their eyes? Can they know, and love, and serve God, as they ought; can they acquire the Christian temper and character; can they rightly estimate their duties to their fellow-men, as children of a common parent, and brethren of one family, when the only standard of duty, and usefulness, and happiness, is thus carefully excluded, throughout the whole course of their education?’

Mr Grimke places this course in contrast with that pursued by Mahometans. The Koran forms a prominent book in their course of education, and ‘they value it too highly’ to counteract its influence on the minds of their youth, ‘by mingling it with the false and corrupt mythology of Grecian verse.’ But Christians not only expose their youth, during the greater part of their early life, to the constant influence of Pagan authors, but these ‘*are constituted almost the vicegerents of education, in history and eloquence, in rhetoric, poetry and morals.*’

The great objection which is urged against this course, is, that it would lead to sectarianism. The author of this address maintains that, on the contrary, no other means would be so effectual to suppress this spirit.

‘But let the Bible be a part of the education common to all, and christian fellowship, with its harmonizing influences, would be an early, an all pervading element, in youthful character. Hence, reciprocal love and forbearance, liberal sentiments, and mutual respect and esteem, would be interwoven with all the studies of youth; and they would learn insensibly, but indelibly, experimentally, though not theoretically, that Christianity is above all sects, and the Bible above all creeds and confessions; that Religion is pure and elevated, simple, beautiful and affecting, and common to all.’

LETTERS.

The following, it is hoped, will not be uninteresting to our readers. The first two extracts are from letters from two aged servants of God, whose excellent distinction is that of having turned many to righteousness, and of having by their public labours, led many of the Israel of God to that very desirable point in religious Reformation—which prepares men for examining every thing, whether it relates to the Ancient Gospel, or to the Ancient Order of the Church.

From Jacob Creath, sen. Woodford county, Ky.

‘Dear Brother Scott, we are anxious, by all laudable means, to advance our blessed Redeemer’s kingdom; and the frequent assemblage of the Brethren, is, in our estimation one principal step towards that object, especially as the *rubbish* is removed, in a good degree, in our part of the country.

‘Allow me, dear brother, for ourselves, and in behalf of all the brethren hereabout, to request you to advertise in the (March and April) Evangelists, a four days meeting of the Brethren, to be held at Clear Creek meeting house, Woodford county, Kentucky, to commence on the first Friday of May next—Yours, &c.’

[May the Lord bless his aged servant, and all who are with him.]

From Barton W. Stone, Georgetown, Ky.

‘Our union [noticed in last number] is attended with happy consequences, and our meetings crowned with success. On Friday next, we shall immerse, we hope, seven or eight more, very intelligent influential persons in this town. We long to see you—our two Evangelists [Smith and Rogers] have started on their tour. May our merciful Lord go with them. [Amen.] Our country appears ripe unto harvest: Truth must and will prevail; dear brother, help us with your prayers—God bless you.’ [And you dear brother.]

From Bro. Runyan, Mayslick, Ky.

‘The Disciples here, meet every First day, to read God’s word; to sing; to pray, and to call to remembrance, by the breaking of the loaf, their once crucified, but now highly exalted Lord and Saviour, Jesus Christ, exhorting each other to a patient perseverance in well doing, and reminding each other that the end of the commandment is love.—May the good Lord continue to bless you, with all saints.’

[The Lord bless his servant and all that are with him at Mayslick.]

From Sister Dawson, Hickory, Pa.

‘We are, we hope, daily progressing in the knowledge of the truth, growing in the love of God and of one another, and earnestly solicitous for the salvation of our fellow men. Two of our *Seceder* neighbors have been admitted to the Baptism of Remission, and they rejoice that they are accounted worthy to suffer shame for his name. I know, dear brother, you can more easily conceive than I can describe the joy that is felt when sinners are converted to God. To behold a group of young men, young women, and children, singing the high praises of God, constrains me with gushing eyes, frequently to exclaim—Dear Lord! are these the victories of thy cross! and for their sakes I bow my knee to the God and Father of our Lord Jesus Christ, *from whom* the whole family in heaven and on earth is named, that they may be filled with the fulness of God. T., L., E., and M., your first fruits to God in this place, send their love to you. How unspeakably joyous is it that we can meet at the throne of grace; although so far apart.’

‘Our fears, our hopes, our aims the same,
Our comforts and our cares.’

[May the Lord bless, and keep his daughter with the church in her house to eternal life.]

/ RELIGIOUS DENOMINATIONS.

Denominations.	Min.	Ch. or Cong.	Communi- cants.	Popula- tion.
Calvinistic Baptists - -	2,914	4,384	304,827	2,743,453
Methodist Episcopal Church	1,777		476,000	2,600,000
Presbyterians, <i>General Assembly</i>	1,801	2,253	181,017	1,800,000
Congregationalists, <i>Orthodox</i>	1,000	1,270	140,000	1,260,000
Protestant Episcopal Church	588	700		600,000
Universalists - - -	150	300		500,000
Roman Catholics - - -				500,000
Lutherans - - -	205	1,200	44,000	400,000
Christians - - -	200	800	25,000	275,000
German Reformed - -	84	400	17,400	200,000
Friends, or Quakers - -		400		200,000
Unitarians, <i>Congregationalists</i>	160	193		176,000
Associate and other Methodists	350		35,000	175,000
Free-will Baptists - -	300	400	16,000	150,000
Dutch Reformed - - -	159	194	17,888	125,000
Mennonites - - -	200		30,000	120,000
Associate Presbyterians -	74	144	15,000	100,000
Cumberland Presbyterians	50	75	8,000	100,000
Tunkers - - -	40	40	3,000	30,000
Free Communion Baptists -	30		3,500	30,000
Seventh-day Baptists - -	30	40	2,000	20,000
<i>Six-Principle</i> Baptists -	25	30	1,800	20,000
United brethren or Moravians	23	23	2,000	7,000
Millennian Church, or Shakers	45	15		6,000
New Jerusalem Church -	30	28		5,000
Emancipators, <i>Baptists</i> -	15		600	4,500
Jews and others not mentioned		150		50,000

PROTESTANT EPISCOPAL CHURCH.

Dioceses	Bishops.	Cons.	M.	Dioceses	Bishops	Cons.	M.
E. Diocese	A.V. Griswold, D D	1811	64	Virg'a {	R. C. Moore, D. D.	1814}	
Connec't	T.C. Brownell, D D	1819	60	S. Carol.	Wm. Meade, D. D.	1829}	56
N. York	B.T. Onderdonk DD		136	Georgia	N. Bowen, D. D.	1818	35
N. Jersey	John Croes, D D	1815	21	Louis'a	-	-	3
Pennsylv. }	William White, DD	1787}	54	Miss'pi	-	-	4
Delaware	H.U. Onderdonk do	1827}	7	Tenn.	-	-	3
Maryland	W. M. Stone, D D	1830	58	Kent'y	-	-	6
N. Carol.	Levi S. Ives, D D	1831	13	Ohio	-	-	20

ROMAN CATHOLIC BISHOPS.

James Whitefield, D. D. <i>Abp.</i> Baltimore.	Michael Portier, D. D. <i>Bp.</i> Mobile.
B. J. Fenwick, D. D. <i>Bp.</i> Boston.	De Neckere, D. D. do. N. Orleans.
J. Dubois, D. D. <i>Bp.</i> New York.	J. B. Flaget, D. D. do. Bardstown.
H. Conwell, D. D. <i>Bp.</i> Philadelphia.	J. Davide, D. D. <i>Coad.</i> do.
T. P. Kendrick, D. D. <i>Coad.</i> do.	E. Fenwick, D. D. <i>Bp.</i> Cincinnati.
J. England, D. D. <i>Bp.</i> Charleston.	Joseph Rosati, D. D. do. St. Louis.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

William McKendree, R. H. Roberts, Joshua Soule, and Elijah Hedding.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 4. CINCINNATI, MONDAY, APRIL 2, 1832. VOL. 1.

CONVERSATION NO. 2.

Continued from page 46.

Winter reigned;—his first breath had 'blown autumn and his golden fruits away;' he then reared his giant form against the forests; he vexed their tallest sons, disarmed them, stript them of their honors, and hurled them headlong from the brows of the mountains; he bowed himself also over the vallies; he smote them in the streams thereof—their springs and their fountains of waters; the land gushed with rivers and the labors of man were dissolved. His terrors also broke upon the deep, and its billows were mingled with the heavens; he drove the sailor from the seas, and the wayfaring man from his journey; he clothed himself in 'vapours, and clouds, and storms,' and 'walked upon the wings of the wind;' the leaden influence of his reign was oppression, and pain. and sore travail to man.

'Now dead the vegetable kingdom lay,
And dumb the tuneful'

He then congealed the lakes; with his breath he sealed up the rivers and fountains: the sounding clods rung hard under the feet of the traveller. Now the weary clouds roll heavily along the land and feed with never-ceasing flakes the accumulating mass that covers deep the earth; the trees groan and look big under the incumbent load that bows their branches to the ground—the fences are gorged, every chink and cranny is drifted full, the cattle stand shrivelled at the rack, the fowls chatter on the roost or flounce in the deep snow, flocks of stranger-birds are seen to dart suddenly to & from the barn, where the winnowing mill rattles in dreary dissonance to the storm that wraps the world around: night comes on and men retire to their own homes, their own families and firesides; the blustering winds, at melancholy intervals, waft the snow with obtuse sound against the surcharged window, and a sentiment of misery or comfort, alternately sways the bosom of man as he tastes the pleasures of home, or thinks of the dark and dreary storm that rules the world without.

It was on such a night the master of Hareden, rousing himself from the drowsiness in which the day and its labours had issued, observed to Mr. Stansbury who sat on the op-

posite side with his forehead in one hand and his elbow in the other—‘The church, Sir, has had a long and sad pilgrimage through this weary world since the day her Master took her by the hand to bring her out of Egypt;—this was touching the proper string, and it was responded to by

Mr STANSBURY—Truly, Sir, her footsteps have been in the deep; all his billows have gone over her; she has hitherto been seen like a stranger-vessel tossed amid the mountain waves: when we consider her own inconsiderable beginnings; her original simplicity; the treachery of professed friends, and the open violence of avowed enemies; when we look at the shifting of the nations; the ever-varying positions of the kingdoms through which her way is laid;—when we reflect that her path has been through the narrow defiles of falling and conflicting empires, and that the great policies of Assyria, Persia, Greece, and Rome, in all their extent and weight have successively broken upon her; her very existence becomes an object of intensest interest, so that infidelity itself might well let fall a tear over the various and protracted sufferings of the daughter of Zion. We have indeed had a long and sad journey—we have had a long dark night, but we look for a brighter day;—morning is born of night, and the shining dew drops are from the womb of morning; the dark mines of Peru give forth gold, diamonds are from the crevices of Golconda;—who would detect the glorious oak in the acorn, or the beauties of the bird of Paradise in the yolk of an egg? pearls are in the dark and deep recesses of Sumatra, and garnets and sapphires in the heart of the earth—the sun that laboured in the morn has shown in full splendor at noon; and though it is now dead winter, yet the woods shall hear the voice of spring and clothe them with all their honours—He then that causeth light to arise out of darkness, who give us beauty for ashes and the oil of joy for the spirit of heaviness will yet arise in behalf of those who love him, he will yet dry up their tears; they shall yet lean their weary heads upon his divine breast, and the church shall appear in her glory.

‘She shall arise and shall shine forth,
Bright as the morning sun.’

O thou afflicted, tossed with tempest and not comforted, saith the Almighty by whom alone she is sustained, I will lay thy stones with fair colours and thy foundations with sapphires: I will make thy windows of agates and thy gates with carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children: In righteousness shalt thou be established; thou shalt be far from oppression so that thou shalt not fear, and from terror so that it shall not come near thee.

Mr LOCKE. —The subject of the Millennium, I perceive, is very dear to your belief, Mr Stansbury. I must say, however, the case is somewhat different with me; the Millennium is one of those Scripture matters which my reason does not at present fully apprehend: I have of late earnestly endeavored to ascertain where it is that Scripture prophecy takes its greatest effect, but my success has not been in proportion to my wishes; and I long to see such a disposition of the prophecies as would enable me to lay hold of the subject through a proper medium, for I think if a state of the church, such as I have heard you describe, is still before us; if it is destined the true religion is to rule mankind in the manner sometimes alleged by yourself, then I do not wonder at the seeming enthusiasm of many in regard to the Millennium: pray, Sir, how would you proceed in teaching one to commence aright the study of prophecy in reference to this subject of the Millennium?

Mr S.—Prophecy, Sir, may be compared to a stream issuing from some deep and distant ravine among the Andes: at first it is single, small, and unpromising, because there is nothing to be watered by it in the rude, precipitous and mountainous localities where it has its origin, but as the mountains fade into hills, and the hills dissolve into

planes; as the country becomes level and the waters descend to the champaign below, they are enlarged, spreading themselves into wide flowing rivers, and bearing along with them plenty and gladness to the populous realms and kingdoms through which they are distributed. Who would think that what is yonder a simple *jete d'eau*, should here be a mighty river, flowing with all grandeur into the ocean by a mouth a hundred miles in width? it is so of prophecy, also; who would have thought that the stream of prophecy commencing with the following dark prediction, delivered in the way of a threat too, would ever have become so deep, so broad, so various, as to mingle itself with the fortunes of the most renowned individuals, families, cities, countries and kingdoms the world ever saw? 'It shall bruise thy head, and thou shalt bruise his heel.' Now between the two extreme points of this prediction; between Adam and Jesus, how is prophecy dilated and multiplied!

When men and kingdoms were few in number, nothing, or but little could be said about them, but as they multiplied, the prophets of the Most High multiplied also; and as the nations apostatized and their rulers repudiated the knowledge of the true God, we see those glorious ancients raising themselves on high, in the midst of Israel, and rebuking the kingdoms in strains the most animated and sublime. Tyre, Sidon, Nineveh, Moab, Ammon, Edom, and Egypt pass in review before them, and receive successively at the hand of the prophets the condemnation due to their apostacy: Babylon with all her grandeur is not excepted. 'Babylon,' exclaims Isaiah, 'Babylon, the glory of kingdoms, the beauty of the Chaldaea's excellency shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged.'

Mr L.—These, Mr Stansbury, are the great things of God's law, and they instruct and delight while they exalt the soul. I would ask, however, whether there is not some fixed point, from which we can take a pitch, and rising from the lower to the higher from first, and fixed, and known, and acknowledged things, mount up to the ultimate and to me, as yet, the less determined, and the less known, and less acknowledged things of the Millennium? Do you think, Sir, that the governments and policies of the whole world is to be dissolved and to make way for the revelation of the sons of God—the saints—the kingdom of the Messiah, as a kind of 5th empire?

Mr S.—I do; and the fact is communicated to us by the prophets in many portions of the holy writings. If God spared not the Jewish nation when it sinned, neither will he spare any nation on earth in like circumstance of guilt and alienation, 'For thus saith the Lord God of Israel unto me, saith Jeremiah, 'Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink and be moved and be mad because of the sword which I will send among them: Then took I the cup at the Lord's hand and made all the nations to drink, unto whom the Lord had sent me, viz, Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; (as it is this day); Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people: and all the people of the land of Uz; and all the kings of the land of the Philistines, and Askelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and to the children of Ammon; and all the kings of Tyrus, and all the kings of Sidon, and all the kings of the isles which are beyond the sea—Dedan, and Teman, and Buz, and all that are in the utmost corners; and all the kings of the mingled people that dwell in the desert: and all the kings of Zimri, and

all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and *all the kingdoms of the world* which are upon the face of the earth; and the king of Sheshack shall drink last: therefore thou shalt say unto them, 'thus saith the Lord of hosts, the God of Israel, drink ye and be ye drunken, and spew, and fall, and rise no more, because of the sword which I will send among you; and it shall be if they refuse to take the cup at thy hand, then shalt thou say unto them, 'thus saith the Lord of hosts, ye shall certainly drink; for lo I begin to bring evil upon the city which is called by my name, and should you be utterly unpunished? therefore, I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.'

Mr L.—This is dreadful, Sir, but may the prophecy not refer to the fate of the ancient rather than the modern world?

Mr S.—Yes, Sir, but other prophecies speak with equal certainty and clearness of the removal of the modern world, its government and its religion; and indeed the Son of God is not represented as receiving his kingdom till the moment fixed by the Father for the overthrow of all earthly establishments; then indeed comes in the pomp of heaven, He, concerning whom Daniel says; 'I saw in the night visions, and behold one like the Son of man [Jesus Christ] came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom, that which shall not be destroyed.' Dan. 7 chap. 13 v. We are now waiting then for those great events which are to rid the world of the tyrants and to issue in the glorious appearing of our Lord Jesus Christ.

Mr L.—This is certainly to the purpose, and I have more than once been overwhelmed by the contents of the seventh chapter of his prophecies, from whom you have drawn the quotation. Celsus, I have been informed, was so struck with the matter of this book that he asserted it to have been written after the events took place.

Mr S.—Celsus too saw it but partially fulfilled; what would have been the astonishment of that renowned infidel, if he had lived to see its contents, nearly its whole content, verified as we have done? but, Sir, I shall endeavor to narrow the ground and to lead your mind by the easiest possible means into a proper train of thought for laying hold of the Millennium:



ROBERT DALE OWEN.

On the evenings of the 5th and 6th ult. Robert Dale Owen read two discourses in the Court house of this place to crowded audiences. The first on 'Free Enquiry,' the last on 'Religion;' we attended in the hope of hearing the great objects of human re-research, *nature, society and religion*, set forth, separated and defined after a manner suited to the title of his discourses, in this, however, we were completely disappointed. The second Lecture was, in our estimation at least, devoid of dignity, and consisted chiefly of vulgar railery concerning those whom he styled the 'Rev. Clergy.' No line of demarkation at all was drawn between simple Christianity as it came from the hands of its Author, and the enormous corruptions to which, in the lapse of time, it has

been subjected. Paul and the Pope were equally the objects of his rebuke, inuendo, and scorn. The excellent Watson of Landaff says, 'That a philosopher or enquirer after truth forfeits all reputation with me, when he introduces railing for reasoning, and vulgar and illiberal sarcasm in the room of argument.' As it was the season of 'Free Enquiry,' we could not help standing up and reading a few things relative to the *logic* of some points of his first discourse; we intended to give a review of the whole of it, but lacked both time and opportunity of doing so, the manuscript being left but a few hours in our hands.—We spoke as follows:

Mr Owen, I was present last evening when you spoke on '*Free Enquiry*,' I had then some observations in preparation, and should perhaps have spoken them, but such was the bustle excited by the draft you made on the national and religious feelings of certain individuals present that I deemed it most proper to be silent; I thought I perceived, too, an unwillingness among the 'Free Enquirers' to admit of free enquiry into the merits of what had been spoken. After you had finished, I took the liberty to introduce myself, and requested the favor of your manuscript; you very politely acceded to my wishes and gave me the Discourse. I have written strictures on certain portions of it, which with your liberty, and that of the audience, I shall now read.

We very courteously obtained a hearing; and after reading a few things relative to the objects of human enquiry, in which it was stated that men had successively exploded from the field of research, not only the Deity, but matter and mind also, we proceeded as follows—

All enquiry, then, whether fettered or free, must terminate ultimately on *Nature*, *Society*, and *Religion*; but who are the great masters here? who have enquired most freely into Nature, into Society, into Religion? who are the great fathers of the philosophy of Matter—the philosophy of Mind—the philosophy of Religion? were they men who despised religion, who sneered at the believer? Mr Owen would have us believe there is virtue in great names. I ask again, then, who are those that have enquired most freely into Nature, Society, and Religion?

Natural Science claims as her peculiar ornaments, Sir Isaac Newton, Ferguson, Bacon, Boyle,

Moral Science is adorned by the talents of Locke, Berkley, Reid, Stewart, and Brown.

Religious Science claims the homage of all these and more too: Milton, Young, Cowper, Spencer, Johnston, Rush, Berkley, Mead, Jurieu, Warburton, and, as Mr Owen informs us, our Presidents to a man—Jefferson, Adams, Monroe, and Washington! the last

of whom, it appears was a praying Deist! which I confess is a *rara aves in terra* (a rare bird) and worth the contending for.

The following memento in the conclusion of Mr Owen's speech was peculiarly emphasized:

'And be one thing remembered when men talk of the heartlessness and demoralizing tendency of scepticism; when they cry out about the licentious influence of unbelief; when in sweeping phrase, they denounce all heretics as profligates, mischief makers, disorganizers, and wicked men; then, then, in the hour of assault and abuse be it boldly said, be it faithfully remembered that Jefferson, that Franklin, that Adams, that Monroe, that Washington were all sceptics, heretics, infidels, whichever of the meaningless terms Orthodoxy may be pleased to select, and that when honest dissenters from popular creeds are thus denounced as the children of the Devil—Americans, the Revolutionary Fathers! her best, her bravest, her noblest, are expressly included in the denunciation!' [*Credat Judeus Apellu non ego.*]

It is a poor rule that does not work both ways. In humble imitation of the rhetoric of Mr Owen, then, allow me of your clemency, my fellow countrymen, to say—

Be one thing remembered! when men as he does, talk of the heartlessness and demoralizing tendency of Religion—when they cry out about the licentious influence of belief; when in sweeping phrase they denounce all such as profligates, mischief makers, enemies to free inquiry, and wicked men! then, then, in the hour of assault and abuse, be it boldly said; be it faithfully remembered, that Newton, that Locke, that Boyle, that Bacon, were believers, christians, orthodox, priests, or whatever of the meaningless terms scepticism may be pleased to select; and that when honest dissenters from the sceptic's creed are thus denounced as the children of the Devil, i. e. the sceptics Devil—enquiry in fetters, Americans, the Fathers of mankind, the fathers of all true light in Nature, Society and Religion, are expressly included in the denunciation!

Jefferson, Monroe and Washington were Deists! yes, and in his Deism Thomas Jefferson exclaimed, 'When I think of the God of justice, I tremble for my country!' But what *did* these distinguished statesmen believe? they were Deists—i. e. they believed by his works in the existance and character of the Deity. Why, then, are they the objects of Mr Owen's unconstrained praise? because they have less faith than a Christian? no, not at all, on the contrary, they had more faith and less evidence; and while the mere works of God flashed upon these men's consciences the conviction of his being and character, such sentiments of the Deity are sustained in the mind of a christian by the double influence of his works and word.

After all, what is there in great names? do they create truth? do they sanctify error? can they change the nature of things, or make good evil or evil good? For myself, as one who believes, and

who am not ashamed even here to confess my belief, honestly and openly, I repudiate all such authority, and revere those for and against my belief which I have just now named, not more than I do the dust in the street. Religion teaches us to love and pursue truth for its own sake, and does not R. D. Owen know perfectly, that names are no authority? whither then his appeal to the scepticism of our Presidents, was not of the nature of a *captandum vulgus*, a catch pole, rather than of true argument and honest and fair reasoning I leave the audience to decide; in the mean time, give christians and christianity fair play; give them the liberty of free and of honest enquiry; give them evidence and they will make a full, a free, an unreserved surrender of all the weight and influence and good, to be derived from *great* names; yea, even from the names of Jefferson, Franklin, Monroe, Washington.—Washington! Father of our country, indeed! but not the Father of our existence, nor the Redeemer of our souls.

Mr Owen observes ‘That *simple* argument is the means, and the *only* means which one man *ever* ought or *ever* need to use, to correct the sentiments of another. ‘Truth disclaims every support.’

Now, Mr Owen’s discourse is entitled ‘FREE ENQUIRY,’ I would ask, then, what *simple* argument, calculated to correct the sentiment of a believer who knows any thing of proof and proposition; what argument related even to his own proposition is there in his dastardly appeals from all manhood to manlessness; from the great and honourable virtues of reverence and veneration for the Maker of the heavens and the earth, to a blind, bearding, beggarly oblation of all reason and common sense, which he would insinuate is the indissoluble concomitant of religious belief? To be led by *some* one, is to man perfectly natural, and sceptics know it too; it is a part of the constitution of things under which man makes his entrance upon the stage of time. We first have fathers and mothers, sisters and brothers, relatives, friends, acquaintances, fellow citizens, and fellow men; then come our school teachers, also, for scepticism has led some of them as far away from his *works*, as it has led others from his *word*. Then come the remoter and higher relations of general government for the full grown man, so that there is nothing in our natural and social constitution of things to render the idea of a guide or instructor abhorrent to us. It never startled me to hear of instructors in *Nature, Society, and Religion*. Nature led me strongly to desire such aids, and I sought them greedily; but mark me, fellow citizens, the man who solicits my attention now; the personage to whom I shall now give my hand, or head, or heart, for tutorage, must be of grave consideration; not a boy; not a raw youth;—a true man, who by his labors in nature, society, and religion,

has demonstrated to my fellow men, and to me, that he understands himself what he affects to teach others; not one neither, who shall anticipate with a sneer my 'free inquiries' into any of these high matters;—not one who shall take for granted what he ought first to prove, and follow me like the man with the birth in his hand, brandishing over my unenlightened reason, the terrors of a contemptible *petitio principio*. Listen to what follows:

'And it [enquiry] must be fearless. The disciple of free enquiry works not out his salvation in fear and trembling, but in boldness and self possession. Fear may be the friend of orthodoxy, it is the foe of truth. Before the throne of heaven we may kneel, our eyes closed and our reason prostrated;—before the throne of truth, we must stand erect, our eyes open and our judgments awake. As believers, we may tremble and submit—as enquirers, we must arise and examine!'

What a worse than trembling, what a painful and oppressive apprehension is communicated here of that religion whose very first essay on the heart, is to fill it with that love of God and man which casteth out fear! truly the interpretation is one of a thousand! And so Locke, and Bacon, and Newton, did but bow to God in the absence of light, and reason, and boldness, and self possession, and all other virtues which attach to man! The Apostle censuring some of the believers for entertaining too little respect for their fellows, and for a confident and perhaps pharisaical feeling, (for believers, like unbelievers, can be pharisaical,) tells such to work out their salvation with reverence and trembling; gentlemen, ought we not to reverence the rights and characters of one another; ought we untremblingly to arrogate superiority over our fellow men and despise them? *I* think not; surely *you* think not; and the *Bible* says not! and the weakly and unworthy attitude which is here given to the Apostle's words only demonstrate how nearly a prejudiced heart is associated with an unbelieving head.

Mr Owen says—'it boots not curiously to enquire when and how man first sprung into being, or why he is destined thus faithfully, and gradually to emerge from the night of error and ignorance;—enough that he now exists.' *Enough, indeed*,—what means this term enough? Enough of enquiry!—this is strange, 'tis passing strange to me! does Mr Owen recollect Mount Athos; does he recollect the anecdote of Xerxes and the Hellespont; the story of Canute, his courtiers, and the ocean? if he does, then let him also remember, that 'the mind is a Mount Athos, which no despot can hew down and cast into the sea, be it ever so audacious—it is a Hellespont, whose waves may be scourged, but cannot be shackled or confined by chains—it is an ocean, whose tides rise irresistibly, whether the sovereign set his chair on the beach or not!' Christianity knows nothing about 'enough' of enquiry.

In this life man presents himself as a centre point to all the re-

lations of the past and future, and his very life and happiness lies in the contemplation of things that are behind and things that are before; the present is with him a mere stepping stone from the first to the last, and from the last to the first of these regions of thought. He likes not always to look before—he likes not always to look behind, but to both of them he will look, and to dare to cut him off from either is to do violence to human nature; it is to make a schism in the mind, and in folly can be equalled only by him who by dividing and subdividing a board, would hope, finally, to obtain a rectangular figure, with one side, with one surface.

What! prevent man from enquiring into the past with a reference to his origin? as well might you forbid him to look ahead to his final destiny. 'It boots not curiously to enquire when and how man first sprang into being &c.' be it so; but as well may Mr Owen tell the lovers of science 'It boots not curiously to enquire into the sources of the Nile—and with as fair prospects may he hope to see the time when men will sit down and take no care for the future, as to hope the time is at hand when men will forget to enquire, and to believe, and to rejoice in the past as respects their own origin.

A few mornings ago I awaked me before the dawning of the day, (for believe me my fellow citizens, that christians can easily accomplish all their extraordinary duties in one half the time a sceptic is making free enquiries at the oracle of the god Somnus,) the morning came on wrapt up in clouds; it was still dark, and the dense rain-cloud lay heavily along the land dripping unceasingly its watery contents upon the world below: the first rays of light smote the higher regions of the darkened atmosphere, in an angle so obtuse as to make it to me most wonderful how they should ever triumph over a gloom so great, but they were quickly and constantly succeeded by innumerable myriads of other rays of more direct force than themselves, which playing off the artillery of light upon the black mass, soon put to rout the powers of darkness, and the world and the works of man immediately stood revealed in light.

I observed that while the rays shone aloft they took but little effect, for this plain reason they had nothing to take effect upon, but as they pointed down to the earth, as the angle of incidence diminished, their power increased, light multiplied in a surprising ratio, when the sun arose and the earth was enlightened with his glory.

The analogy is perfect, fellow citizens, it is in Religion as it is in Nature and Society, there is a *morning*, a *noon*, and a *night*. The powers of darkness with whom believers have had to contend have been immense; from the hypocritical sceptics of Egypt and

Assyria, to those of Greece and Rome, who filled the world with their gods; and from those again, down to the sceptical villains of France and the continent who substituted the guillotine for the hot pincers and hot pans of their brethren of the Bastile, believers have had a long dark night to contend with; the world has heretofore been filled with sceptics; sceptics have begotten us; sceptics have nurtured us; sceptics have taught us, and sceptics (if we believe Mr Owen) have ruled us. Truly scepticism, whether of Greece or of Rome, of Spain or of France, is indeed the reign of terror!

As Religion has had her long dark night, so philosophy and government have had their long dark nights.

But although a false, or corrupted, or defective philosophy has prevailed in the world for thousands of years, does it thence follow that there is no such a thing as true Philosophy?

Again—although tyrannical governments, by sultans, emperors, kings, dictators, &c. have injured and abused society for ages; does it thence follow that there is no such thing as just and equitable government? no principle in existence on which equitable government can be formed? Finally,

Because false and corrupted Religion has prevailed for ages, does it thence follow that there is no such thing as true religion? analogically it does not follow, and the enormities described and rebuked by the lecturer, have not in a single instance the sanction of the Author of Christianity. Christianity as it reads in the New Testament, is free from the blood of all men.

After all, philosophy and government have but little to boast over religion; and at present false forms of them are as prevalent as false forms of religion.

The above was all we had time to write on the Discourse.

The following question I put to Mr Owen in a letter addressed to him at Wheeling—‘whether the maxims of our blessed Redeemer were not wholly incongruous to the absurdities and abuses which he rebuked in his two Lectures? ‘In reply,’ says he, 12th ult. ‘to your question regarding Jesus’ approval or disapproval of priestly encroachment, I answer without hesitation that I conceive him to be as much opposed to it as any Reformer of the present day.’

Those who advocate the Ancient Gospel and Ancient Order of Jesus’ institution have little or nothing to fear from those who make it their business to oppose priests—for we have none.

THE INHERITANCE.

' Besides not through a righteousness of law, the promise was to Abraham and to his seed, that he should be the heir of a world, but through a righteousness of faith,' Rom. 4th chap. On the supposition that this splendid promise means what it says;—what a pity but the faithful would separate themselves from the present evil and antiquated order of things, and show to their fellow men how much society and the world would be improved if managed and constituted on a plan devised by that wisdom and goodness which arises from faith in God! Suppose Infidels, Deists, Theists, Sceptics and Atheists, had now died out, and 'that the world, the great globe itself, were given to us the men of faith,'—what would we do with it? would we parcel it out into individual plantations, villages, towns, cities and states, as has been done by the men of *no* faith? and should our villages, towns, cities, and states be regulated by the laws, governments, and religion which are found in old society? then I think we ought not to receive it, better let the men of flesh possess it forever.

Society as managed by wicked men, on the principle of law, is not productive of the righteousness which is well pleasing to God: it is full of unnatural poverty, and unnatural riches; it is full of rival interests and of the ambitions of personal, family, and professional distinctions. so that 'if any man is a friend to the world, he is, says St. James, an enemy to God.

It is truly affecting to see how little good irreligious men have done for the world during the 6000 years they have been permitted to possess and rule it! Christians ought to bid adieu to the old world and to all its ways, civil, political, and literary, and begin new order of things—an order of things which would meet the approval of that righteous disposition which grows out of their own faith in God—an order of things which would work no ill to its neighbour. It is by faith, that Christians in their Baptism, are constituted righteous, and it is by a righteousness growing out of their faith, they are finally to heir the world:—How magnificent to behold the Almighty distributing worlds to those who love him! Kings bestow empty titles and hollow offices on their favorites, but to Abraham, and men of like principles, he has promised the world!

For reasons which it is allowed the reader to infer, I am anxious the EVANGELIST should embody a just and scriptural definition of Faith; not because I conceive it probable my readers have not already read and thought of this important principle in the Ancient Gospel; but generally, if not universally, our attempts to define faith, have not, I think, been very eminently characterized for that sobriety of mind which willingly contents itself with what the Scriptures have said on the subject. At the restoration of the Ancient Gospel, the first point to be gained was to arrange the several items of Faith—repentance, baptism, remission of sins, the holy spirit, and the resurrection. A second and distinct effort called on us to supply the auditors with definitions, so that the proclamation of the Ancient Gospel was distinguished 1st, for the arrangement of its terms, and 2d for orderly and Scriptural definitions of these terms, beginning with Faith.

FAITH,

A DEFINITION IN FACT.

NO. 2.

The history of the world has afforded ample opportunity for the development of all that is great in man; we have seen him in the arts; we have seen him in philosophy; we have seen him at the bar, and in the Senate-house:—in peace and in war we have seen him, and in all these things we have seen he can be great—great in war, like the rapid, and terrible, and winged Macedonian, thundering like Achilles, or powerful and pleasing as Hector—strong as Mancoah's son, and in conquest rich as Caesar, like the mighty Stagyrte profound and various in wisdom, and harmonious as the sage of Crotona; like Homer too, we have seen him, like Bacon, and Newton, and Locke, we have seen him, but it is only when humanity is sustained by Faith in the Eternal perhaps, that we see it clothing itself with all the sublimity of which it is capable—It is only when it is brought to act in great and hazardous enterprises on a simple confidence in the unseen God, that it reaches the summit of that moral grandeur, for which it is distinguished.

Behold Moses at the sea of Edom with the burden of the elect nation on his soul: he had gone down to Egypt; he had seen her royal lord; his eyes had beheld Pharaoh; and he asserted the rights of his brethren; he claimed for the Most High his people; 'shewed his signs among them and wonders in the land of Ham; he sent darkness and made it dark: he turned their waters into blood, and slew their fish; their land brought forth frogs in abundance in the chambers of their kings; he spake and there came divers sorts of flies and lice in all their coasts; he gave them hail for rain and flaming fire in their land, he smote their vines, also, and their fig-trees, and broke the trees of their coast; he spoke and the locusts came and caterpillars, and that without number, and they did eat up all the herbs in their land, and devoured the fruit of their ground;' he smote also all the first-born of their land, the chief of all their strength: He brought the people forth also with silver and gold, and there was not one feeble person among the tribes; but now he stood with the beloved of the Lord in charge. Israel with all his bands—the terrors of the Red sea before, and the arms of Egypt behind! The nation fainted at the scene, they would have returned to the oppressor's yoke.

But lo! the *man of faith* elevates his hand; he stretches the rod of God over the mighty deep; the winds blow; the waves retire; the waters are divided; the sea is dried and Israel on the shores of deliverance sings a temporal triumph in the song of Moses; 'I will sing unto the Lord for he has triumphed gloriously—the horse and his rider hath he thrown into the sea: the Lord is my strength and song and he has become my salvation: He is my God and I will prepare him a habitation; my father's God, and I will exalt him; the Lord is a man of war, the Lord is his name! Pharaoh's chariots and his horses hath he cast into the sea; his chosen captains also are drowned in the Red sea. The depths have covered them; they sank unto the bottom as a stone: thy right hand, O Lord, has become glorious in power; thy right hand, O Lord, has dashed in pieces the enemy.'

Is it not developed in the above case that Faith is comprehended in believing what we are told, and in doing, *promptly* doing, what we are bid of God? undoubtedly it is, and this is the manner taken by the Apostle to instruct the church in the nature and power of true faith:—By faith, says he, they passed through the Red sea as by dry land, which the Egyptians assaying to do without faith, were drowned. It was on this principle he kept the Passover, and sought salvation for the first born of his people in the sprinkling of blood: he forsook Egypt also on this principle and refused to be called the son of Pharaoh's daughter. The same faith operating in his parents, inspired them with a noble contempt of the commands of Pharaoh, and they hid Moses three months, because they saw he was a proper child. Joseph, and Jacob, and Isaac, and Abraham, all afford examples of the principle and practices which constitute the entire of a true faith in God,

Those alone, who have laboured in the Ancient Gospel, know how many objections, difficulties, and excuses, are to be removed, overcome, and rebuked in those with whom they have to do: Some conceive it too inconsiderable a matter merely to believe that Jesus is the Christ—object to its novelty, and say all the world believe it! some cavil at the ordinance, despise immersion, and ask whether there is any thing in the water: others think that the preacher does not sufficiently reverence the sacrifice of the blessed Redeemer; and most are willing by any excuse to avoid obedience: This one says 'I have no faith,' that one 'I have no feeling;' one is afraid, another ashamed, a third careless, and a fourth profane; while those who have made a profession of religion in some party form, have a series of objections to be removed, of a nature wholly

sui generis—they hope every thing—they hope they have faith, hope they have repentance, hope they have remission of sins, hope they have the Holy Spirit, nay, they even hope they have been baptized—nothing at all being with them a matter of certainty—having no confidence that they are the possessors and heirs of any positive or immediate blessings.

Now, here is the field for the man of God, who labours publicly and from house to house in the Ancient Gospel; and in order to clear away the rubbish, his mind must be richly furnished with the history of the men of faith from Abel downward. If the objection is ‘I have no feeling’ then separate faith from feeling and ply the sinner with the case of Abraham sacrificing his son Isaac by faith, without regard even to the finest of all human feeling, viz the parental feeling: if he asks whether there is any thing in the water, answer his question by asking another; ask whether there was any thing in the rod of Moses, or the mantle of Elijah, with which he smote asunder the swellings of Jordan, or the rams’ horns that blew down the walls of Jericho, or in the red thread that saved Rachab, or in the sprinkling of the blood that saved the first born on that night when the destroying angel cut off all the first-born of Egypt.

The restoration of the Ancient Gospel gave birth to the most singular phenomena: If the reader has ever practised fishing at night, if he has ever lifted the light over the pool, or has seen any other person do it; if he has watched subsequent appearances and looked at the crowd of fishes which approached the lambeau, swimming carelessly and lazily under the light, some, however, active and suspicious, some nearer to hand and some further off, and all confused; then he has seen a matter which may give him a kind of image of the scenes which occurred when according to the Ancient Gospel we began to compel men by revealed truth and argument to accept of an immediate acquittal or pardon of their sins in baptism. Truth and error, and their effects on the mind are clearly seen by the presentation of the Gospel as administered by the Apostles.

SACRED COLLOQUY.

NO. 4.

Mr Locke's religion was neither enthusiasm nor apathy, but enlightened fervour: the conversion of his children was to him as the light of heaven, as life from the dead; still he did not expect, and would not attempt to make religion precede nature: with the Apostle, he perceived that that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual; he expected no miracle in the conversion of his children; they had all been educated by the best masters; he set them an example in his own person of listening daily to the Bible as to the voice of God, and it might be said upon the whole, that in the literal sense of the injunction, Mr and Mrs Locke brought up their children in the nurture and admonition of the Lord.

As the first spirits in the country for Biblical acumen visited the family, their two eldest children, Mary and John had enjoyed peculiar advantages; Mary was a young person of divine simplicity, distinguished for the graces of religion and nature, rather than for the display of dress and ornament: she was constitutionally delicate, with a little more gravity, perhaps, than might have been expected of the eldest daughter of Mrs Locke, whose sweet vivacity was always present where she herself was. Mary, however, partook of the sound sense of her father, had a good taste, and was well educated. She now felt herself pressed on all sides by the reformed doctrine; the Ancient Gospel had made powerful inroads on her party peculiarities, and when its power, and point, and glorious freedom flashed upon her soul, she rose above herself, and occasionally when conversing with her own brethren, poured forth her feelings in strains so impressive as to alarm them for the safety of her religion, but Mary herself, felt it was no easy task for her to make any change in her religious sentiments, and often seemed like a bird struggling to escape from the snare; this may account for the strength and floridness of her speech to Sandford on a former evening; at that moment the light of heaven was on her soul, she felt as if the whole world ought to have been converted; she wondered how men believing themselves purchased by the blood of Christ, and hoping for heaven, could yet be treacherous; could be idle or silent in a cause so singular and divine.

Mr STANSBURY, said she, as she sat in the parlour one evening, I hope you will not consider me intrusive, but you promised to speak with me on the subject of the Ancient Gospel, may I ask, Sir, whether you conceive baptism and remission indissolubly united in the Christian religion.

Mr S.—Like faith and baptism, Mary, baptism and remission are indissolubly united in the Christian religion.

MARY.—But have not men put them asunder, Sir? do not a great proportion of professors say they enjoy remission without baptism, while others practise baptism devoid of all reference to remission?

Mr S.—It is even so, my sister; we have faith apart from baptism, and baptism apart from faith; baptism without remission, and remission without baptism; we have repentance without the spirit, and the spirit without repentance: all things have been deranged or changed; the gospel of the grace of God has been dissolved, its elements broken up, torn from their natural and scriptural connection, and insulted and slain like the author of them.

Mr.—Do you, Sir, think these persons who say they enjoy remission apart from immersion, are really pardoned because they believe it.

Mr S.—I am no reasoner, my dear sister, we Ancient Gospel folks are matter of fact

people, we know it to be true what you say, that professors of Christianity assert they enjoy the remission of their sins apart from baptism, and we know that baptism is for the remission of sins, but whether they are pardoned simply because they believe so, is highly questionable; our belief does not alter the nature of things; truth is not made falsehood, nor falsehood truth by our belief: they have not been baptized for the remission of sins—the Scriptures command they should, and this is all we know of the matter.

M.—I certainly feel with you, Bro. S., in your observation that belief does not change the truth of things; to believe that faith is remission does not make it remission. But does not the Saviour say all things are possible to him that believeth, and the Apostles that though he himself was persuaded on the authority of the Lord, that nothing was unclean in itself, yet to him that esteemed any thing unclean, it was unclean—may it not be so here also; may it not be said that to the person who esteems faith without baptism to be remission, it is remission?

Mr S.—Mary, it is an easy matter to make a puzzle of a plain case, and some people are very fond of such kind of rhetoric, to pitch a paradox upon principles and thoughts which their opponents have no skill to refute, is admirable logic! be guided by facts and Scripture, my dear child, facts are sober matters, and the Scriptures are true.

To the man who believes any thing to be unclean, to him it is unclean the Apostle says so; and to the man who believes faith to be remission, it may be remission; we don't know, because the Scripture does not say so; and thus of all things else. Remission without baptism, and baptism without faith, is like baptism without remission, or faith without baptism, wholly defective. The Ancient Gospel, however, is distinguished for its fulness and perfection, putting the believer into the immediate and sensible possession of the remission of all past sins, giving him the spirit of holiness for the time to come, with the forthcoming blessings of the resurrection and life eternal, through our Lord Jesus Christ.

M.—Supposing then, Bro. S., a very possible case, that a person who believes his sins to have been forgiven previously to immersion, should come to you to be baptized, but not for the remission of sins, would you baptize him?

Mr S.—I certainly would not, unless I chose to put asunder those things which God has joined together. Baptism is for the remission of sins, and to administer it without reference to the immediate, direct, and great purpose for which God ordained it, would be consummate arrogance in the person so doing, supposing he knew and understood it as I do;—‘be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit.’

M.—Supposing, however, that you, or some one else should baptize him, but not for the remission of his sins, and that after two years his knowledge of the Scriptures taught him that what took place before immersion, viz, his faith, had not been to him remission; would you then think him justified in believing, that the immersion which he did not and would not receive for remission, was, and had been to him remission, or that now it is remission.

I am one of those who obtained a hope before I was baptized—I know some who have been baptized and don't yet believe themselves pardoned, others think that pardon is not to be obtained in this world, but at the last judgment, and none of my brethren believe that it is obtained in baptism. You see that I have abundance of work for you, Bro. S.

Mr S.—Yes, there is abundance of work, Mary, and you have just enumerated a few, and but a few of our difficulties, but we must take them up one by one; though I know no cure but to begin afresh on the plan of the Ancient Gospel, and that every one, and all together, seek and accept the remission of sin in the way appointed of God. But to your case of the man who has remission before baptism, as he supposes;—pray, Sister Mary, make the case your own, and let me hear how you would dispose of it.

M.—Why, Sir, on our plan the case would be a very plain one, because we do not immerse for the remission of sins; the experience of such a person would doubtless be very gratifying, and he would be baptized, but not for the remission of sins.

Mr S.—Suppose he should afterwards embrace our views, what then, Mary?

M.—I should say that he was, according to your Gospel, entitled to an immediate personal—

Mr S.—Pardon interruption, my child, I meant to ask whether you folks would now think the man's faith had been remission, as was supposed?

M.—Certainly not.

Mr S.—You see then, my dear Mary, it was safe for me that I did not baptize him without a reference to remission, because then I should have been the cause of presenting the world with the anomalous case of a man having true faith and baptism, without the remission of his sins—he would not receive it by baptism, and now he has found that he had it not by faith alone.

M.—What would you do with him, Sir?

Mr S.—His case is quite changed my child, and calls for a distinct consideration, if we are to attend to reason and error rather than facts and Scripture; in the mean time, be assured, my daughter, that to submit to the Gospel and receive its blessing in the form and at the time prescribed of God, is the safe and profitable, because it is the ancient and Scriptural method: but we shall have further opportunity of discoursing of this matter.



THREE DIVINE INSTITUTIONS.

ADAM—MOSES—JESUS.

NO. 3.

Every establishment, political or religious, derives its origin from some person; or as the Apostle has it, 'every house is built by some one.' The human family, the law, and the gospel, originated in Adam, Moses, and Jesus, respectively and successively, but the ultimate author of all these institutions is God: He that built all things, subjoins the Apostle, is God. Heb 4. c.

As the distinguished architects of these divine edifices then the names of Adam, Moses, and Jesus, are of frequent recurrence in the Holy Scriptures; and the history and fortunes of these illustrious personages as the father of mankind; as the most renowned of the ancient Lawgivers, and as the Saviour of the world, must be equally interesting to all.

Adam, in all respects must interest us,—the first of men—the first to taste the vital air—the incense breathing morn—the first who saw the sun arise, and watched in heaven's wide pathway the wandering spheres;—the first who lent his senses to the music of the groves and fountains, the melodious birds, the lowing herds and all the sports and pastime of the woods;—he saw the world in its infancy—the young seasons—spring with her mantle of

green; the rosy-fingered summer, the golden autumn, and hoary winter: lord of this lower world, and great source of men; his nature, above the inferior tribes, was adorned with a universal perception of all relations, and empowered by his Creator to turn that perception to his own good and the glory of Him in whose image he was fashioned.

From an infant rocked in a cradle of bulrushes on the waters of the Nile, Moses to be the prince of Israel, superior to every difficulty, arose transcendant; gifted with a high minded nationality, when he became of age he refused to be called the son of Pharaoh's daughter, and greatly stooped to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. After exploits the most signal and renowned, from the top of Sinai, nodding beneath the pressure of Him who made the universe, he reached up his hands to heaven and received thence a code of laws, alike distinguished for their pure morality and their high authority; and having constituted his own nation at once free, renowned and happy, he died; and being entombed by the Almighty finished his splendid career in a triumph not vouchsafed to the wisest of the Greeks or the most warlike of the Romans: surely an enterprise like the abduction of Israel from Egypt, so greatly sustained by every virtue, must ever be estimated by the wise and considerate of mankind as an imperishable monument of the greatness of the personage by whom, under God, it was conducted.

Jesus—heaven's last best gift: the thoughts of reclaiming man never entered any heart until it entered his. The conquest of the world by arms had filled many a proud breast, but the conquest of it by the unconstrained oblation of himself was as original with him as it was unique, and holy, and powerful, and lovely, and excellent and glorious. He was the proper personage, therefore, in whom to sum up the whole executive of the universe—He sits in heaven, therefore, a priest upon his throne, the brightness of his father's glory, and an express image of his person.

Nature is rich, and beautiful, and splendid, and various; but O what boundless regions of glorious thought have been redeemed to man by the elevation of Jesus to the throne of God! Youth! immortal youth, beauty, loveliness, and eternal life; the kingly ornaments of wisdom, greatness, dignity, veneration, crowns; the imperial pomp of powers, virtues, dominations, principalities, thrones; the social glory of the general assembly and congregation of the first born enrolled in heaven—of angels innumerable—spirits perfectly just—Christ and God! hallelujah, blessings, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever, and ever, Amen.

It is a curious fact, that though Jesus is set in opposition to Adam and Moses, and occasionally contrasted with the last of them, Moses and Adam are never contrasted with each other; in a single instance they are brought together in this way—‘death reigned from Adam to Moses;’—the reason is this, the economy of Scripture is not to say any thing of these personages for their own sake, but only as they serve as foils or offsets to Messiah, that holy, harmless, and undefiled one, whom God would have all men know that by him they may be redeemed, reconciled, justified, sanctified, saved, and made heirs of eternal life.

The first man is of the earth, earthy; the second man is the Lord from heaven! This is wholly personal and shows us that Adam and Jesus in point of origin or nature are antipodes to each other, the last transcending the first as heaven transcends the earth. These observations of the Apostles, too, are inacknowledged harmony with the accounts which the Old and New Testaments furnish of the origin of these illustrious personages concerning whom we are discoursing: Of Adam it is said—‘And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.’ But of Jesus Christ it is said—‘In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it, and without it was not any thing made that was made: in it was *life*, and the life was the light of men; and the light shined in darkness and the darkness comprehended it not; and the Word became flesh and dwelt amongst us, and we beheld His glory, the glory of an only begotten of the Father, full of grace and truth.’ The Law was given by Moses, but the Grace, and the Truth, came by Jesus Christ, of his fullness have all we received, even grace for grace, or one favor instead of another—the Gospel instead of the Law, and at his descent, therefore, it was said ‘The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore, that holy thing which shall be born of thee shall be called the Son of God.’ The earthy man returned to the earth from whence he had been taken, for dust he was, and unto dust did he return, and so, also, the heavenly man returned to where he was before. ‘I came forth from my Father and came into the world:’ again, ‘I leave this world and go to my Father and you see me no more.’ What, said the Redeemer, ‘and if you shall see the Son of man ascend up where he was before?’

In a former number we saw what contrast is, namely, such dissimilitude in the attributes and qualities of persons and things, as contributes to the visibility and perception of their parts and characters; also, that contrariety consists in oppositions wholly

repugnant, as light and darkness, good and evil, &c. &c. Now it is a curious fact, that in no one instance have the Scripture authors employed the first of these laws, namely contrast, to compare the first and last of these personages,, namely Adam and Jesus—they are never contrasted with each other, but always opposed as contraries—set in constant, opposition to each other, as a first Adam and a last Adam—the one of the earth, the other from heaven; the one animal, the other spiritual; the one a living soul, the other a quickning spirit, &c. The following Scriptures will beautifully illustrate the preceding observation: ‘Since by a man came death, by man also came the resurrection of the dead;’ for as in ‘Adam all die, even so in Christ shall all be made alive.’ the first man was made a living soul, the last a quickning spirit; howbeit, that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual: the first man is of the earth, earthy; the last man is the Lord from heaven; as is this earthy, such are they also that are earthy—and as is the heavenly man, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly,’ &c. I. Cor. 15 chap.

Under the law of contrariety, then, what magnificent ideas are brought together in the above Scripture in reference to the two great personages, Adam and Jesus, and with what facility does the mind perceive the diametrical oppositions which exist between these two persons.

In the following scheme of the three dispensations is seen with great distinctness the difference between the ancient Gospel and the ancient order of the Church: The reader will perceive also they are both rich topics, and abound in the explanation of many, yea of all New Testament matters. The word Gospel is used by the sacred writers in both a specific and general sense: specifically it denotes the facts of Christs death, burial, and resurrection, with those principles of faith, &c, which are necessary to obey the truth; generally, it is used in a very comprehensive sense, denoting not only the Gospel, strictly so called, but also the ancient order of the Church, and all things else included in the word Christianity.

The word Gospel then, as may be seen every where in the New Testament when employed in its most general sense includes all Christian matters, in a more limited sense, however it signifies those facts, principles, and privileges, involved comprehensively in faith

and immersion, but in a still more limited sense it signifies the facts of Christ's death, burial, resurrection &c. In any of these senses, the ancient order is an item, and but an item of the ancient Gospel.

A D A M.

In the day thou eatest thereof thou shalt surely die

S I N,

its guilt, its power, its punishment.

M O S E S.

Thou shalt have no other God beside me.

Tab.	Tem.	Min.	Serv.	Fest.	Learn.	Fasts,	Synag.	Idols,	Sects & Pros.	Laws,	Cust	Jud	
1	2	3	4	5	6	7	8	9	10	11	12	13 14	
1	Court. size &c. position form & furniture,						8	Idols and places of worship, divinations.					
2	Solomons', Cyrus', Herod's temp. mon.						9	Jews, Samaritans, Sad. Phar. Essenes, Herodious.					
3	High priests, sup. off., priests, lev. statio. men, nethanims.						10	Slaves, pros. of the gate, and of right. and their children.					
4	Ves. alt. meat & drink off wave & heave off. &c.; daily, weekly, monthly, and annual services.						11	Books, writing, astronomy, &c.					
5	Passover, pentecost, tabernacles, &c.						12	Laws, civil & ecc'l, punishments.					
6	N. moon, trumpets, an. expia. sab. sab-batical, jubilee, lots.						13	Habitations, mar. chil. dress, parties.					
7	Syn. off.'s service, time of meeting.						14	Women, travelling, war, sci. medicine.					
							15	Judea, its limits, capital, atmosphere, seasons agriculture.					

J E S U S.

Behold my beloved Son, in whom I am well pleased.

ANCIENT GOSPEL.						ANCIENT ORDER.					
Faith,	Rep.	Bap.	Remis.	H. Spirit,	Resur.	Gov't,	Wor.	Ord.	Dis. Man.	& Cus.	Litera.
1	2	3	4	5	6	1	2	3	4	5	6
1 God, Christ, Holy Spirit, Evidence,						1 Officers, Treasury, &c.					
2 Conversion, Reconciliation,						2 Pray. & Sing. Read, Ex. Teach, Preach.					
3 Remis. Obedi. Regener. washing, &c.						3 Baptism, Lord's Supper, Collection.					
4 Pardon, N. Cov. Justifica. Adop. Salva.						4 Private, Pub. & Mixed Offences Exam.					
5 Sanctification, Illumination, &c.						5 Hosp. H Kiss, S Hands, Emb. Wash. Fect.					
6 Judgment, Eternal Life, Punishment.						6 Old & New Testament, &c.					

It is now thirteen years nearly [1819] since I and a few others, perhaps 10 or 12, sat down in the ancient order of the Church, as explained in the writings of the brethren; at that time we knew no other Church of like faith and order? I had been a Presbyterian, but my mind now became wholly revolutionized and sunk down like lead, upon the first principles of the Gospel, as may be seen in a few essays which I had the pleasure of writing for the periodical of our distinguished Bro. Alexander Campbell about 10 years ago, these essays were upon the *one fact* developed in the 4 Gospel's; viz, that 'Jesus is the Christ' entitled on 'Teaching Christianity, and over the signature 'Philip.'

I projected the scheme of a New Testaments like that which has since been successfully Edited by Bro. A. Campbell, went to

the Printer, Mr Butler of Pittsburgh with the prospectus, but discovered my means were wholly too limited, and I abandoned the attempt.

I then published a prospectus of a periodical to be entitled the 'Millennial Herald' got a goodly number of subscribers, and intended to discuss the two subjects of the ancient Gospel, and the Millennium. My views on both these subjects have since been printed. I had vacated my school for the purpose of having the first of these Numbers printed, when an interview with Bro. Campbell carried me to the Western Reserve, August 1827, when by a singular turn, though personally unknown to the whole association I was appointed a *Preacher* or *Evangelist*. I never made one objection to the nomination, nor to the appointment, but saw in it a providence, I believed no mortal then understood but myself. I immediately cut all other connections, abandoned my projected Editorship, dissolved my academy; left my Church, left my family, dropt the bitterest tear over my infant household that ever escaped from my eyes, and set out under the simple conduct of Jesus Christ, to make an experiment of what is now styled the Ancient Gospel.

I had consulted no mortal on the topic of the Ancient Gospel, the very phrase was unknown, except in a single piece, which was dropt from *my own pen* about two or three months before. I was prompted to it by no man nor set of men, nor did I get it from men, but from the book of God, and that too by a course of reading, meditation and prayer to God, which he alone knows, and to him alone the praise is due. My essays on the *one fact* required to be carried out and the matter of them reduced to practice.

In my very first tour, I left the association ground, went to the one side and made an unsuccessful experiment of the Ancient Gospel: the people fled, but I renewed the experiment with success shortly afterwards, in another place, and actually immersed the converts for the remission of sins, and for the Holy Spirit spoken by Peter, Acts 2nd. Nothing however as yet had been published on the subject of the Ancient Gospel.

All was at present *experiment*, had no model but the Apostles; had seen no mortal immerse for the remission of sins, no man accept the candidate, on the simple confession of the '*one fact*,' no person propose that believers should be baptized, that they might receive the Holy Spirit.

I proceeded in this matter without example, without council, and without reference to any mode or practice which I ever saw or ever heard of. I followed Christ and his Apostles alone, and the experiment was crowned with complete success. Of this experiment Bro. Campbell took the following notice:

"Walter Scott, who is now doing the work of an Evangelist in

the Mahoning Baptist association informs me per letter of the 4th ultimo, that he had made an *experiment* in preaching the *Ancient Gospel*, for ten days preceeding the date of this letter. He states the effects as having been immediate and astonishing, no less than thirty have been immersed in that time &c."

The letter is dated in Jan. 4th. of course the experiment above referred to occurred in Dec 1827, from which moment the whole country around, preachers and people were aroused, and all illuminated; all was bustle confusion and conversion. When 1828, Jan. 7, Bro. C. issued his first piece on the topic, and the matter was carried to the utmost bounds of the union.

Never was partyism so baffled as it has been by that order of elements styled the *Ancient Gospel*, and the reader is referred to the 'Sacred Colloquy,' for the manner in which the editor handled these things in 1827, but further eclairessment if necessary.

CORRESPONDENCE.

From Bro. F. E. Becton, Murfresboro, Tenn.—Bro. Fanning is riding and laboring continually in the cause of Christianity, and with good success; within this county during the last twelve months, perhaps 75 have been buried in immersion, and are learning and doing those things commanded by the King.

Bro. Paxton. Smith is now clearly and fully in the Reformation, and will, I doubt not, aid much in the diffusion of truth. He is a good speaker, has great influence, and will undoubtedly, seeing he is bold and decided, have as great weight as any other man in these regions.

From Bro. B. S. Hendrickson, N. Y.—Bro. Scott, a few of us withdrew from the church on York st. eighteen months ago, for reasons which we conceived the New Testament to justify. we are about 40 in number; Dr. Parmly is with us—any brethren from the west will please call at Dr. Luke Barker's, our Elder, 75 Franklin street, or at my house, No. 15, Sullivan street.

From Bro. M'Neely, Cadiz, O.—The brethren here are doing well, growing, I hope, more and more into the wisdom which cometh from above.

From Bro. Nat. E. Glen, Lunenburg county, Va.—Some of the saints here are trying to follow their Saviour's example in the washing of feet; much peace and harmony prevails after many trials.

From Bro. Farquhar, Wilmington, Clinton co. O.—The congregation here seems to be doing well, two were added to the saved last week. Nothing, in my judgment, is wanting to destroy partyism, but an enlightened proclamation of the *Ancient Gospel*.

From Bro. A. Forrard.—A difficulty exists in the Bracken church, Ky. in relation to the manner of ordaining elders. Does the church collective possess the right to separate qualified members for every office? and who are to lay on hands? [If, my dear Bro., the church has not the right, who has? and if the hands laid on are to be holy, I would advise to take the brethren's]

From Bro. Welsh, Mount Pleasant, Va.—Bro. Scott, I am happy to see that you have begun at the beginning, and hope that your edifice may never be warped by a foundation not levelled. [The Lord bless the Brethren.]

ECCLESIASTICAL REGISTER.

From the American Repository for 1832.

MAINE.—The *Baptists* have 210 churches, 136 ministers, 22 licentiates, and 12,936 communicants; the *Congregationalists* 156 churches, 107 pastors, and 9,626 communicants; the *Methodists*, 56 ministers and 12,182 communicants; the *Free-will Baptists* about 50 congregations; the *Friends* about 30 societies; the *Unitarians*, 12 societies and 8 ministers; the *Episcopalians*, 4 ministers; the *Roman Catholics*, 4 churches; the *New Jerusalem Church*, 3 societies; and there are some *Universalists*.

NEW HAMPSHIRE.—The *Congregationalists*, have 146 churches, 116 ministers, 12,867 communicants; *Baptists* have 75 churches, 61 ministers and 5,279 communicants; *Free-will Baptists* have 67 churches, 51 ministers, and 4 or 5,000 communicants; *Methodists*, 30 ministers and 3,180 communicants; *Presbyterians* have 11 churches, 9 ministers, and 1,499 communicants; *Christians* have 17 ministers; *Friends* 13 societies; *Universalists*, about 20 congregations; *Unitarians*, 10 ministers; *Episcopalians*, 8 ministers; *Catholics*, 2 churches; *Shakers*, 2 societies, and the *Sandemanians* 1.

VERMONT.—The *Congregationalists* have 13 associations, 203 churches, 110 pastors, 35 unsettled ministers, 10 licentiates, and 17,236 communicants; the *Baptists*, 105 churches, 56 pastors, 8 licentiates, and 8,478 communicants; the *Methodists*, 44 ministers and 8,577 communicants. the *Episcopalians*, 15 ministers; the *Unitarians*, 3 societies and 1 minister; and there are some *Free-will Baptists*, *Christians*, and *Universalists*.

MASSACHUSETTS.—The *Congregationalists* have 491 churches, and 423 ordained ministers, 118 of whom are *Unitarians*; the *Baptists*, 129 churches, 110 ministers, and 12,580 communicants; the *Methodists*, 71 preachers and 8,200 members; the *Universalists*, 46 societies; the *Episcopalians*, 31 ministers; the *New Jerusalem Church*, 8 societies; the *Presbyterians*, 9 ministers; the *Roman Catholics*, 4 churches; and the *Shakers*, 4 societies.

RHODE ISLAND.—The *Baptists* in this state have 16 churches, 12 ministers, 2,600 the *Methodists* 10 preachers and 1,100 members; the *Congregationalists*, 10 churches 10 ministers, and 1,000 communicants; the *Unitarians*, 2 societies and 2 ministers; the *Sabbatarians*, about 1,000 communicants; the *Six-Principle Baptists*, about 8 churches and about 800 communicants; the *Friends* are considerably numerous; and there are some *Universalists*, and 1 *Roman Catholic* church.

CONNECTICUT.—The *Congregationalists* have 236 ministers and 36 licentiates; the *Baptists*, 99 churches, 78 ministers, 14 licentiates, and 9,732 communicants; the *Episcopalians*, 59 ministers; the *Methodists*, 40 ministers and 7,000 communicants; there are also several societies of *Friends*, several of *Universalists*, 2 of *Unitarians*, 1 of *Catholics*, 1 of *Shakers*, and some *Free-will Baptists*, and a few *Sandemanians*.

NEW YORK.—The following statements respecting the different denominations is chiefly from 'The Quarterly Register of the American Education Society,' for Feb. 1831 —The *Presbyterians* have 5 synods, 29 Presbyteries, 587 churches, 486 ministers, 124 licentiates, and 54,093 communicants; the *Dutch Reformed*, 148 churches, 111 ministers, 7 licentiates, and 8972 communicants; the *Associate Synod of N. A.*, 15 congregations, 13 ministers and 1,668 communicants; the *Methodists*, 73,174 members; the *Baptists*, 549 churches, 387 ministers, and 43,565 communicants; the *Episcopalians*, 129 ministers; the *Lutherans*, 27 ministers, and 2,973 communicants; the *Roman Catholics*, *Friends*, and *Universalists* are considerably numerous; the *Unitarians* have 5 societies and 2 ministers, and there are some *Shakers*, and some *United Brethren*.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 5. CINCINNATI, MONDAY, MAY 7, 1832. VOL. 1.

FORMATION OF CHRISTIAN CHARACTER.

It is, in a very high degree, interesting, that, to the operation of a few simple agencies—perhaps, finally to one, we should be able, agreeably to the philosophy of nature, to refer the lovely forms, the graceful attitudes, the beautiful colours, and all the motions, tastes and odours by which the vegetable kingdom is so eminently characterized, the stems, stalks, and trunks are exalted; the branches, props or arms and foliage are evelved, and all the buds, flowers, and fruit, *per gradatam*, thrown forth in groups so gay, so rich, so various, that our reason is confounded and we readily give in to the conclusion, that a creation so sweet, so lofty, or so rich as is the rose, the cedar or the vine-must, of needs, be the offspring of combined and innumerable principles: but reason must here do homage to the counsels of experience, whose certain and more sober dictates abundantly assure us that, to the combined operation of only two or three vital and non-vital forces, the whole of vegetable phenomena, however brilliant, lovely, and impressive, is ultimately to be referred.

It is not, however, in the vegetable world alone, that diverse, vast and minute phenomena are alike controlled by the same all pervading principle: throughout inorganic nature also, this obtains, and the tear that descends from the eye of afflicted beauty, the dew-drops resting like beads on the down of leaves, as well as the mightiest spheres,

‘The moon that now meets the orient sun, now flies
With the fixed stars, fixed in their orb that flies,
And the five other wand’ring fires, that move
In mystic dance, not without song.’

are alike influenced by the same all pervading force. And it is in religion as it is in nature, a few principles, perhaps only one, accomplish every thing. The hand that raised the ‘potent rod of Amram’s son, in Egypt’s evil day,’ and hers who stretched forth her all, her only mite, the widows mite, and cast into the treasury of the Lord, were equally inspired with the same pervading principle of *faith*; she too who sat at Jesus’

fect—Mary who loved the better part, and old Elisha, doubly portioned with his Masters spirit, when with his mantle he smote asunder the swellings of Jordan, and Paul, on Mars' hill, when 'like Maia's son, he stood' amid the crowd of curious and gay Athenians, and raised his hand on high, and from his lips poured light and life divine into the souls of Damaris, and Dionysius the Areopagite, each could say, could greatly say, I also have believed.

Methinks I see the great apostle of the gentile world, whose single labours could outweigh a thousand of us modern pigmies, and a dozen even of his own compeers, with Cephas at their head. Methinks I see him raise his hand on high, amid the Areopagus—his mighty spirit stirred within him by the huge apostacy from God and rectitude, that lay around in Athens. Oh, who can tell the measure of his soul, when to that grave, and learned, and venerable assembly, he cried aloud and said 'Ye men of Athens!' and shook the bulwarks of the heathen world?

But whether it be in Paul, temperance and grandeur, or in Apollos and Cephas, spirit and eloquence, whether it be love like John's, or the joy of Mary, when she cried, 'my soul doth magnify the Lord' or peace, or long suffering, or the gentleness of Christ; the goodness of Barnabas, or fidelity in Pergamenian Antipas; the poverty that repines not, or the riches that exalt not themselves; the mourning that sucks at the breasts of the Bible heavenly consolations, the mercifulness which shows to others what it supplicates for itself, or the purity whose boldness is all divine, the spiritual hungering, the spiritual thirsting that eats and drinks heavenly things and rich in the name of the Lord, all Christian ornaments, all godly graces are resolvable ultimately into faith, and on faith as on a pure and sure foundation, the entire temple of Christian character is reared.

Man, between birth and death, is in a state of continuous education, subsisting under a double order of relations to matter, and to men; these relations form the *prima materia* of his thoughts, and constitute the basis or substratum of his education in *knowledge*, and his knowledge of these relations, if made subservient to life and happiness, becomes the basis of his education in *practice*, and his knowledge and practice constitute his *character*.

But it is a curious fact, incident, however, to the Ancient Gospel, and distinguishing it from modern and corrupt forms of it, that it neither receives nor rejects any man on account of former character, but proposes to translate him into the state and condition of a true christian, not from any consideration of good or evil done before, but simply on account of principle, or, because he acknowledges himself a possessor of that principle of faith in Jesus Christ, which is the foundation on which it pleaseth Almighty God to rear the temple of all subsequent character in those, who through the Redeemer, seek to inherit life eternal: it is of the utmost importance, to distinguish between character, and the principles on which it is built, because Christianity may, with propriety, be interpreted, the formation of a divine character on the principle of faith, of which Christ is at once the model and the Author—'He is our life.'

When the Christian institution came forth between Jews and Gentiles, the following representation of their morals was elaborated, by a master who enjoyed every opportunity of knowing the true state of the case: of the Gentiles, he said 'they were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, implacable, unmerciful.'

And of the Jews he wrote they had all gone out of the way, 'they are become wholly unprofitable, there is none that doeth good, no not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood; destruc-

tion and misery are in their ways, and the way of peace have they not known, there is no fear of God before their eyes,' their ignorance and immorality had made them wholly unprofitable.

But yet, neither of the parties, deplorable as was their moral character, was ever denied the privilege of becoming Christians, but on the contrary, both were solicited, and urged, to enter the Christian church on the principle of faith in Jesus, that under him they might grow in knowledge and favour, or knowledge and practice, which is the same, and so attain a new and divine nature, or character, such as should please God; and in order to clear away the foundation for the upbuilding of the new man, every one was pardoned all former faults, sins, iniquities, or transgressions, washed in the waters of baptism, justified by the blood of Christ, and sanctified by the spirit of our God, so that God is actually styled 'Him that justifieth the ungodly,' or that pardoneth wicked people; but all this may be easily inferred, of a religion that is divine, for how should men begin a new life, with consciences burdened with the iniquities of their former behaviour? By *faith* we enter into the church below; by *character* we enter the church above.

We shall conclude this brief article by observing that Brother Z. was guilty of a fatal error when he divorced practice from principle, and supposed that because he was admitted to pardon by *faith*, he might therefore remain in the church without *character*: the injunction is 'add to your faith courage,' but Z., has not the courage of a child, and the oracle that says, faith without works is dead, proves Z. to be a mere cadaver! What Godly graces, what kingly virtues, what ornaments of peace and meekness, has he transferred from the life of Christ and made his own? none at all: the sight of Jesus and the revelation of the sons of light, would change him to a cinder: He stand up before Paul! or Elijah, or Moses, or Noah, or, more than all, the Son of man! let him now put the question to a bar from which there is no appeal—his own conscience, if he yet has any, and ask whether he has sought to please God, by keeping the commandments of Jesus?

Very different is the case of Eugenius; he, as well as Bro. Z. sees that pardon is by faith that it might be by grace or favour, but more than this, he sees also, that, not bring forth the fruits of faith afterwards, is to receive the grace of God in vain, or to make pardon of none effect; as one, therefore, who feels the honor of his adoption into the royal house, as one who glories in being of the king's family, he labours to clothe himself with the Godly virtues of his father's kingdom, and to put on the manners of the court of heaven. He has always one, and sometimes two and three plans a foot for doing good in the name of Messiah, and some things are doing by both laboring brethren and others, which are strictly attributable to his benevolence: may the Lord bless him even as he has made him a blessing. May he perfect his character.

To be Continued.

Question. Why is the gospel styled the faith?

Answer. Because its blessings of pardon and the Holy Spirit, can be received only on the principle of faith.

Q. Why is it called Spirit?

A. Because the worshippers receive the Holy Spirit.

Q. Why is it called the grace of God?

A. Because these blessings are communicated by grace or favor.

Q. Was it revealed to the Jews, that Messiah when he came should abrogate the law?

METANOEEO AND METAMELAMAI.

‘I shall now offer a few remarks on two words that are uniformly rendered, by the same English word, in the common version, between which there appears, notwithstanding, to be a real difference in signification. The words are *metanoeo* and *metamelamai*, I repent. It has been observed by some, and I think, with reason, that the former denotes, properly, a change to the better; the latter, barely a change, whether it be to the better or to the worse; that the former marks a change of mind that is durable and productive of consequences; the latter expresses only a present uneasy feeling of regret or sorrow for what is done, without regard either to duration or to effects; in fine, that the first may properly be translated into English, *I reform*, the second, *I repent*, in the familiar acceptance of the word.’

The above is the first paragraph of (the Scotch critic) George Campbell’s famous dissertation on the words *metanoeo* and *metamelamai*, uniformly rendered *repent* in the common version of the New Testament: having from the commencement of our Christian career been devoted to the works of this great master, and having felt the value of his learned labours, we should have been glad to have gratified our readers with a more extended extract from the *Critic* in question, but our present number will not permit.

 REPENTANCE,

A

DEFINITION IN FACT.

Who is this that bows himself to the ground—that groans and trembles under the intolerable burden of his iniquities? It is one of Stephens’ murderers; it is he that scourged the saints of the Most High; compelled them to blaspheme! that bound and delivered unto prison the excellent of the earth; and persecuted this way unto death! It is the pupil of Gammaliel, the furious zealot of the Jewish Capital, the great Saul of Tarsus!

Drunken with the spirit of persecution, inflamed to madness against the martyrs of Jesus; with a soul breathing out threatening and slaughter, and eyes filled with blood, he had gone to the

Jewish authorities; he had obtained an audience of the high priest; he sought a commission against the saints! it was conferred; letters of authority were granted; a troop was prepared; he was upon the way; at noon, driving like the son of Nimshi, along to the Syrian capital, he saw and smiled, while he thought he saw the scourge, the blood, the prison and the chains; when lo! the heavens descend and the murderer is overwhelmed.

See there he is in the house of Judas, sitting like captivity led captive; the prisoner of mercy; his soul is filled with alarms; he has seen the Holy and the Just; the King of saints, the Prince of the kings of the earth, glory has struck out his eyes, the rush of sorrow is in his soul, his heart melts, his spirit is big with grief; he has strangely forgotten to live: it is the third day, his soul loathes her food, and with the prophet, he may say, woe's me, for I am undone! mine eyes have seen the king, the Lord of Hosts! Think not, however, he is lost; He that causes light to arise out of darkness, that giveth garments of praise for the spirit of heaviness, will yet enlighten his eyes with all his ills he is the brightest gem in the Redeemer's crown; and the terror that now rests upon him, the godly sorrow that now rends his heart, will yet work out a repentance to salvation, not to be repented of; a reformation of life never to be regretted!

Ananias comes by order of the Lord, he lays his hands upon Saul; the scales drop from his eyes; he receives his sight; he rises, is baptized for remission; his sins are washed away; he calls on the name of the Lord; is strengthened; associates with the disciples, and straightway preaches Christ in the synagogues, that '*he is the son of God.*'

This brings us to where we wished to be. We shall endeavor in a few pieces to show, by matters of fact, by living actions, that repentance means reformation; that the great, and solemn, and evangelical import of the Scriptural term repent, is reformation of life, originating in godly sorrow for sin, and if it be asked whether sorrow itself, Godly sorrow for sin, is repentance? we answer no: godly sorrow is godly sorrow, and repentance is repentance; but the one is not the other, the last is not the first: The apostle himself says so; for in writing to the Corinthians, 2d. ep. vii. ch. 10 v., he says; 'I rejoiced, not that ye were made sorry, but that ye sorrowed *eis metanoian*, unto repentance, or reformation; for godly sorrow worketh *metanoia*, repentance, or reformation to salvation, *a-metameleton* not to be repented of or regretted, but the sorrow of the world, as in the case of Judas, worketh death, Then the Apostle, verse 11th, shews in detail the things that constituted their repentance. 'What carefulness it (your godly sorrow) wrought in you; yea what clearing of yourselves; yea

what indignation! yea what fear! what vehement desire! what zeal! what revenge! what punishment!

And thus did godly sorrow work in the apostle himself too, as he says—‘When it pleased God to reveal his Son in me, I conferred not with flesh and blood;’ we approve ourselves the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown yet well known, as dying and behold we live! as chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things.’ This is the life of repentance or reformation, which had its root in the godly sorrow that filled his heart, antecedently to immersion, and when he came to be offered up; when the time of his departure was at hand, he could say, ‘I have fought the good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give to me at that day!’



JESUS—CONVERSION—THE CHURCH.

‘Of all the flowers that embellish the regions of eloquence, says Gibbon, there is none that rises to such an eminence, that bears so rich and beautiful a blossom, that diffuses so copious and exquisite a fragrance, or that so amply rewards the care and culture of the poet or the orator, as metaphor.’

Indeed, it is impossible to conceive of any thing more striking and sprightly than the method of illustrating and adorning by this figure. We might well hope, therefore, to find the sacred compositions of the holy Scriptures, enriched and quickened by a brilliant and bountiful use of the metaphor.

CHRIST.

Christ is called the sun of righteousness, and no literal sentence perhaps is adequate to the idea of his glory which this metaphor throws into the mind. The sun is the great centre to the system; the immediate source of all light, life, heat, and vegetation; hence Jesus is all these in the spiritual world or in religion. How de-

lightful to the soul of the Christian to know that our blessed Lord is spoken of under, perhaps, one hundred and twenty different figures in the holy Scriptures.

In figures from the *animal* world, he is life, the lamb of God, the lion of the tribe of Juda, and the horn of salvation.

In the *vegetable* world, he is the root, the offspring, the vine, the first-fruits, and the branch of righteousness.

And among *minerals*, and in the higher parts of our system he is, the rock, bright and morning star, light of the world, and the sun of righteousness.

In *society*, he is the man, the second man, and the son of man, seed of the woman, of David, of Abraham, only begotten of the Father, beloved, brightness of the Father's glory, express image, first begotten, first-born, first begotten from the dead, first and last, glory of the Lord, heir of all things, image of the invisible God, son of God, son of the Most High, servant of God, bread, true bread, bread of Heaven, stone refused, corner, head of the corner.

In *Office*, he is king, advocate, anointed, anointed with the Holy Spirit, apostle, bishop of souls, captain of salvation, counsellor, deliverer, governor of my people, Jesus, saviour, king of the Jews, king of Israel, king of kings, lord of lords, only potentate, lord of all, mediator, Melchisadek, prince of peace, prince of the kings of the earth, prince of life, ruler in Israel, shepherd, good shepherd, great shepherd of the sheep, witness, true and faithful witness, chosen servant, &c.

And in *religion*, the Amen, beginning of the creation of God, the blessed, Emmanuel, head of the church, high priest, Hope, I am, Jehovah, Jesus, Shiloh, passover, prophet, ransom, redeemer, righteousness, truth, way, propitiation, purifier, &c.

CONVERSION.

A change of state is compared to a marriage, a birth, a death, burial and resurrection to newness of life, ingrafting, planting and raising, mould, translation from darkness to light, from the power of Satan to God. And on account of its consequences and excellencies, it is set forth as an opening of the eyes, washing, sanctification, circumcision, cancelling a debt, dressing or putting on new garments, hiring to a new master, a purgation, gift of righteousness, a new creation, an illumination, finding a pearl, deliverance from the prison, release from captivity, freedom from bondage.

THE CHURCH.

The Church is spoken of under the many following figures—Flock of God, fold, assembly of the saints, body of Christ, children

of God, daughter of Zion, bride the Lamb's wife, family of God, general assembly, habitation of God, Jerusalem from above, holy Jerusalem, heavenly Jerusalem, Lamb's wife, mount Zion, holy nation, peculiar people, ransomed of the Lord, seed of Abraham, tabernacle, vineyard, the circumcision, virgin, temple of the Holy Spirit, righteous nation, pleasant portion, pillar of the truth, lively stones, kingdom of heaven, Israel of God, candlesticks, chosen generation, husbandry of God, city of the living God, house of God, holy hill, fellow citizens, ground of the truth, general assembly, church of the first-born.

The person who labours in the Ancient Gospel, should be able to discourse of Christ, of Conversion, and of the Church, under all these figures, for it is not without design that the Holy Spirit has thus multiplied visions and used similitudes, by the ministry of the prophets and evangelists, but for the express purpose of letting us see these important ideas from every possible point of view; nothing in the word of God is to be despised, but there are some matters of more than common interest; and of all subjects in the Bible, these three *Christ*, *Conversion*, and *the Church* are the most important: But if any man would at once chasten, correct, and enrich his mind by the things of Scripture, let him labour to discover the economy on which they are written, and study, and think, and speak of them on the plan of the *Three Dispensations*, beginning with a severe and accurate comparison of Adam, Moses and Jesus Christ.

The following subjects ought to be soundly discussed before the world and the brethren:

ADAM—his original dignity as the image of God, governor of the world, &c. Sin; its guilt, its power, its punishment; Adam, as a type of Christ who was to come; Adam and Eve, as types of Christ and the church. Eph. v. c.

MOSES—Mission, success, mediatorship, dispenser of the law, the old covenant, priesthood, and the government, tabernacle, temples, ministers, servants, festivals, learning, fasts, synagogues, Idols, sects and proselytes, laws, customs.

JESUS—First, the grand fundamental proposition, 'Is Jesus the Christ.' He who would be master of assemblies must discuss this, times and ways without number: then his natural character as Son of God: then his official character, as prophet, priest and king; the principles of the Ancient Gospel, beginning with faith; the Ancient Order, beginning with the article of worship, &c. birth, life, ministry, poverty, zeal, obedience, humiliation, transfiguration, trial, confession, condemnation, death, burial, and resurrection, ascension, glorification in heaven, the prophecies, miracles, with the external and internal evidences of our religion, &c.

SACRED COLLOQUY.

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NO. 5.

It had been allowed by some avowedly, and by others tacitly, that Bro. S's elements of *faith, repentance, baptism, remission, Holy Spirit* and the *resurrection*, were matters of popular and grave deliberation; also, that that gentleman had certainly succeeded in freeing his arrangement from the impediments opposed to it from the side of the popular error, 'that special spiritual operations are necessary to faith;' but there were still other objections to his orderly development of the Gospel, originating from a different source, and of a nature so repugnant to the first-principle scheme, as to render it indispensable to prolong the colloquy

Infant baptism, in the view which certain parties take of the gospel, claims the precedence of all other matters, and it was resolved therefore, this evening to test the merits of those proofs which are usually alleged by many in support of its pretensions.

With Mr S. the gospel was a well defined thing; with him christianity had a certain and known beginning, not, indeed, wholly independent of the divine institutions that preceded it, yet entirely distinct from them—distinct as Adam, Moses, and Jesus Christ.

He beheld that under the first of these leaders, men were in the outer court of the divine temple, and that while Moses introduced the worshippers, only into the holies, under Jesus, Religion led the objects of her choice into the very interior of the temple—into the holiest of all itself, saying to the washed and sanctified, 'I lead in the ways of righteousness; come you boldly to the throne of grace; in my Father's presence there is life everlasting, and at his right hand there are pleasures forevermore.'

But Bro. Stansbury was not to be a speaker to-night; it had been proposed and agreed to by the company, that, as the Baptists, as well as the Disciples, were advocates for immersion, on the principle of *faith*, and equally with them, opposed to infant sprinkling, Bro. Charles should defend the faith this evening.

The other colloqu coast, Mr B. was a Presbyterian preacher: Mr B. read the Scriptures for himself, and believed them in spite of all the creeds, catechisms, and confessions by which the faith of his fathers was guarded; he loved to do good, visited his people, gave alms, and with much assiduity sought the conversion of his fellow men, by preaching the cross of Christ.

Perceiving, however, that like himself, a majority of the assembly had avowed sentiments wholly repugnant to the most obvious doctrines of the confession, and now, it was also publicly announced by those in high places, that *the present organization is not essential to Presbyterianism*; he was fast approaching the glorious conclusion, that if neither her organization nor her ancient doctrinal peculiarities were essential to the church's existence, and identity, that neither was Presbyterianism itself, *be that what it might*, essential to the existence and success of the gospel; in other words, he had almost concluded that the gospel might exist, and flourish, if Presbyterianism were annihilated!

Mr B. was just a man of this noble nerve, who neither could nor would defend any thing but what he believed to be truth; while he received the doctrines of the confession in their obvious import, he, like many other errorists who still do, defended it with all his powers; at present, however, he saw differently, and being gifted with a

nigh minded reliance on heaven, he scorned the idea of fighting for Christ under a standard which he despised, and perhaps only waited for the opportune moment when he should descend from the high places of religious error, to take his *Christ* and his *crust* with those sons of God, who, without regard to the pecuniary and literary patronage of ecclesiastical establishments, are by the sheer force of their own excellent faith, and the word of God, beating and breaking up the ramparts of iniquity, from Maine to Florida. As for the sycophants who bowed to the confession for a bit of bread, and who, when they could no longer be dragged by the church, would turn round and drag the church with them, he heartily despised them, and conceived it only meritorious to stand apart from a set of men, whose measures were prefaced by the immoral maxim that their own books do not mean what they say, and that the church can be the same, thing, though changed both in its spirit, its soul and its body.

Before retiring with divers female visitants, Mrs Locke, whose good humor was never misinterpreted by those who were acquainted at Hareden, observed, the Presbyterians and Baptists have of late been excellent friends, and have bepraised each other soundly since the introduction of the Ancient Gospel, she hoped, therefore, these famous parties would not fall out in the persons of her much respected guests; as for us Reformers, said she, we expect no quarter, and we give none; we wish every one to look to himself and to seek for shelter in the word of God.

The Colloquy proceeded.

Mr B.—I shall endeavor to sustain as fact, that ‘baptism has come in the room of circumcision,’ that it may be lawfully administered to infants, and consequently, that in an arrangement of those principles which are conceived by you to constitute the gospel infant baptism occupies the chief or first place.

C. SANFORD.—Bro. Stansbury arranges the elements alluded to thus, faith, repentance, baptism, remission, Holy Spirit, and the resurrection, but, if I do not accord with him in the above scheme, it behoves me to say, and that decidedly, Sir, that neither do I accord with you: A scheme or view of Christianity which calls for a compromise of faith—the principle on which the whole edifice of Christianity is reared—a scheme that would change the foundation stone of the spiritual temple, and pitch the building upon FLESH rather than FAITH, is not only reprehensible, but fraught with the most mischievous results, and ought to be argued against. I shall, therefore, conceive it imperiously my duty, to contend earnestly against this matter of sprinkling children, as an ordinance of man, and not of God—an ordinance wholly unsupported by any Scripture fact, being alike unsanctified by any scriptural example or precept with which we are acquainted.

Baptism, you say, is come in room of circumcision. please let us understand each other, Mr B., because in a certain point of view, and with proper specifications, I shall not hesitate to admit your proposition, that baptism has come in room of circumcision.

Mr Bp.—It would be a very great prodigy, I must confess, Mr Charles, for a Baptist to allow baptism to have superseded circumcision, in any one point whatever, and if you allow the one to have come in room of the other, you purpose, I imagine, to prosecute this discussion by a train of argument wholly your own.

In the mean, time the state of the question, as the Latins would say, or *Anglece—the point at issue*, is simply and unequivocally this, that the ‘*sprinkling of children is a divine ordinance*,’ this is the main question, this is the matter to be proved, the important proposition I shall endeavor to sustain; incidentally, however, and as subsidiary to the main state, I purpose, first of all, to show that the last ordinance is come in room of the first, which being done, I shall *a fortiore*, have proved my conclusion by proving another proposition, on which it has been heretofore allowed by all to depend. These, when put into a sylogistic form will stand thus:

Circumcision was administered to infants,
Baptism is come in the room of circumcision,
Therefore children are to be baptized.

C. S.—I am glad to have your statement of the question, Sir, though it occurs to me it would be better, for the sake of distinctness, to read the conclusion thus—‘Therefore, baptism is to be administered to infants,’ and the whole will stand as follows :

Circumcision was administered to infants,
But baptism is come in room of circumcision.
Therefore baptism is to be administered to infants.

You admire that I should in any sense admit the one ordinance to have come in room of the other : the concession is indeed a great one, and novel enough I allow, but believe me, Sir, I am sincere when I declare, that I do not conceive your conclusion to be contained in the premises of your syllogism, supposing the truth of both its major and minor to be already established : but more of this hereafter, in the mean time, that we may steer clear of sophistical equivocation, that we may not use words in an ambiguous and double sense, and so draw inferences in the one sense, which are true only in the other—let us endeavor to obtain a just definition of the terms of your major proposition.

‘Circumcision was administered to infants.’

Pray, Sir, do you understand circumcision, and dedication to have been one and the same ordinance?

Mr B.—Certainly not : circumcision and dedication were two ordinances under the law wholly distinct : Circumcision, as our blessed Lord, on a certain occasion (John, vii. chap. 22 v.) observed was not of Moses, but of the fathers, that is, of Abraham. Dedication, however, was purely a Mosaic institution, and consequently, in its origin, posterior to circumcision 430 years ; during that period, therefore, no child or descendant of Abraham, that we read of, was ever dedicated to God, though all the males were circumcised according to covenant on the eighth day.

C. S.—You have expressed my judgment of the matter, Sir : the two ordinances were as distinct as Abraham and Moses to whom they were respectively given ; and the first preceded the last in its establishment 430 years, as you have stated. I would just add, that during the times of the law, few children, comparatively were dedicated to the Lord.

Here Mr Williams, who had been a close attendant at Hareden, ever since the commencement of the discussion, begged pardon, but said he must take the liberty to put a question or two, which he hoped would be answered by any one of the company who felt himself prepared to do so. He would ask, he said, in the first place, ‘What did the ordinance of dedication mean?

To dedicate a thing to the Lord, said Mr B., was to give it to the Lord, or solemnly to set it apart for the service or support of the sanctuary, and persons and things both might be dedicated or devoted to the Lord in this way, by vow or otherwise—See Leviticus, 27 chap. Numbers 17—64.

Yes, said C. S., and whether it were man, woman, or child, or beast, clean or unclean, when once given up to the Lord, then forever after, the Lord's it was to all intents and purposes, nor could any persons take it away, but on the terms of estimation or valuation by law established. All things devoted, also, became the property of the priesthood, and before the person, who dedicated any thing that was redeemable, could recover it, it became unavoidably necessary to present the priesthood with a certain sum in the form of redemption money ; any thing else, indeed would have been mockery. The following were the rates at which dedicated things were redeemed :—When a male or female of the human species was devoted to the Lord, the estimate was, for a male, be-

tween a month old and five years, five shekels and a female of the same age three shekels; between five years old and twenty, the male was to be valued at twenty shekels and the female at ten shekels; between the years of twenty and sixty, a male was to be fifty shekels and a female thirty shekels; and from sixty years old and upward, the male was to be fifteen shekels and the female ten shekels. Such was the estimation as to persons in general, but if those who vowed were poor, the priest had the power of lowering the estimation.'

Mr Williams thought he saw with great distinctness the difference between dedicating a thing to the Lord, and the ordinance of circumcision. 1st. Only males were circumcised, but both males and females, and almost any thing else, could be dedicated. 2d. Circumcision was performed on the 8th day, whereas a male or female might be sanctified to the Lord, from a month old to the age of sixty years and upwards; lastly, dedication was for the support of the temple, and the priesthood in particular; circumcision was for a seal of the covenant, the one deriving its origin from Moses, the other from the Fathers. Mr Williams, also, now saw clearly, that no child was dedicated to the Lord in Baptism, and that if an Israelite had done in dedication with the child, as is done by us in sprinkling a child, i. e., if he had presented it to the Lord, and taken it away again before giving the priest the redemption money, he would have become obnoxious to an adjudication of sacrilege, for every thing dedicated, was most holy unto the Lord, and became, by a gift from God, the property of the priesthood. Mr W. said he hoped he should finally understand all these matters, and requested the gentlemen might proceed in their conversation.

C. S.—Mr B. you certainly differ in your judgment of this matter, from your brethren in the ministry, for I really think there are few people under their guardianship, who are not as Mr Williams was, impressed with the idea, that in having their children baptized, they were dedicating them to the Lord.

Calmet tells us that 'the ceremony of redeeming the first born among the modern Jews is as follows:—If the first-born be a girl, there is no redemption, let the children afterwards be ever so many; but if, a son, when he is thirty days old, a descendant of Aaron is sent for, who is most agreeable to the father, and the company being met, the father brings gold or silver, in a cup or basin, to the value of five shekels at least, then the child is put into the priests hands, who asks the mother aloud whether the boy be hers? and if she had any other male or female, or untimely birth. To all of which, when satisfactory answers are given, the priest declares that the child as first-born belongs to him, but that he is willing to restore him to his lawful parent, on receiving the money which the law enjoins. The money in the cup is accordingly delivered, being more or less, according to the ability of the parent, and the day is concluded with rejoicing, but if the father or mother be of the family of Aaron, they do not redeem their first-born.' The Saviour was circumcised like other males, when he was eight days old, and *dedicated* and *redeemed* when he was forty days old. See Luke, ii. chap. 21, 22 v's. The firstling of sheep and oxen, however, was dedicated on the eighth day. Seven days shall it be with its dam, said the law, on the eighth day thou shalt give it to me. Exod. xxii. ch. 31 v.

Mr B.—These things, show with sufficient clearness, that the two ordinances were distinct, and I do not argue that baptism has come in room of both circumcision and dedication. Indeed if our children were given to the Lord, in the proper sense of the term *dedication*, they would of course be redeemable by money, as Jewish persons and things certainly were.

C. S.—Children then are not dedicated to the Lord in their baptism; and since this is true, how is it that the people are taught to believe the contrary. I repeat it, they all imagine that in having their children baptized, they are dedicating them to the Lord.

Mr B.—This, Sir, is our mistake, or, if you please, our weakness.

C. S.—If it is a mistake, Sir, it is to be pardoned; but if the people are repeatedly and unceasingly told it by those who know better, then, Sir, I should call it by a very different name, not weakness, but wickedness.

But seeing we have discovered that circumcision is not dedication, let us, I pray you, endeavor to find out with accuracy *what it really is?* and this I am willing to attempt after the best manner. You say, in your major proposition,

‘Circumcision was administered to children.’

Let us enquire then; what is circumcision? please define; for I hold it impossible we should arrive at the same conclusion so long as we reason by words, which we understand in different senses.

Mr B.—Circumcision as a mere rite, practiced amongst the descendants of Abraham, you all sufficiently understand; it was to be administered to males only, and finally upon the eighth day according to law, as it is said Gen. xvii. c. 12 v. ‘He that is eight days old shall be circumcised among you; every man child in your generations,’ so that in this whole matter three things were remarkable—1st The operation itself, 2d the subject on which the operation was performed, and lastly the time when it was performed—the eighth day. One of our ministers, Mr Brown, from whom you have just quoted, says of the ceremony: On the eighth day from the birth, whatever day of the week that was, they invariably performed the rite of circumcision. Three stools were set in the house, or sometimes in the synagogue; one for the person who held the child, one for the operator whose official name was *Mul*, or the cutter off, and one for Elias, who was supposed to be spiritually present as a zealous defender of the divine law. The attendants were commonly ten in number, some of which carried torches of twelve lights, to represent the twelve tribes of Israel, and others a knife for the operation, a cup of red wine to act as a styptic, a basin of sand into which to throw the prepuce, a basin of olive oil to anoint the part, and a towel and water. When every thing was ready, the female employed by the mother brought the child to the door of the apartment, or synagogue, and gave it to him who was appointed to hold it during the operation, who, on entering was hailed by the company in the following words: ‘Blessed be he who comes;’ when the operation was finished, the operator said ‘Blessed be the Lord our God, who has sanctified us by his precepts and given us the law of circumcision.’ To which the father replied—‘Who hath sanctified us by his precepts and hath commanded us to enter the child into the covenant of Abraham our father.’ The by-standers added ‘As thou hast made this child enter—as thou hast received him into the covenant of Abraham our father, cause also, that he may enter into the law of Moses, into matrimony and unto good works.’ The operator having washed his hands, received a cup of wine, prayed for the child and his parents, touched the child’s face three times with his finger dipt in its blood, wished all parties health and long life, and restored the child to his parents.

C. S.—The rite itself then, the subject to whom it was administered, and the time, are as you have stated, Sir, the three principal matters in circumcision.

But may not your major, Sir, be so stated as to respect these essentials in the ordinance; may it not be properly stated thus: ‘Circumcision was administered to male, Jewish children on the eighth day,’ and the whole syllogism will then read thus—

‘Circumcision was administered to male Jewish children, on the eighth day,
But baptism is come in the room of circumcision,
Therefore, baptism is to be administered to both Jewish and Gentile male and female children on any day!’

Union of the Disciples and Christians.

John Smith, who, as our readers have seen, was sent out in company with John Rogers, by the brethren in Lexington, has published a piece in the 'CHRISTIAN MESSENGER,' the reason whereof he assigns to be as follows:

'We do not publish this Address with the hope of satisfying or silencing our opposers; but hearing that some of our warm hearted, pious, reforming brethren, having heard many reports, and not being correctly informed on the subject, have become uneasy, fearing lest the good cause of Reformation may be injured by the course which we have taken in relation to the Christian brethren, we therefore feel it a duty which we owe to our brethren and to the cause which we profess, to lay before them and the public, candidly and plainly the principles from which we have acted relative to this matter.'

Bro. Smith then proceeds to relate his intercourse with the Christian teachers, and says of them—

'In a word, I believe that the Christian teachers with whom I have had intercourse, teach as plainly and as purely what the primitive teachers taught, and requires as precisely what they required, in order to the admission of members into the congregation of Christ, as any people with whom I am acquainted.'

He says—'It may be asked if the people called Christians, who have ceased to speculate upon the character of Christ, have given up their Unitarian opinions? And, may it not as well be asked: have they who speculated upon the character of Christ before they became Reformers, given up their Trinitarian opinions? and adds 'To both these questions I would answer, I do not know, neither do I care.'

Bro. Smith goes on—'They [the brethren] cannot think that we wish to amalgamate the immersed and unimmersed in the congregation of Christ: we do not find such amalgamation in the ancient congregation, therefore while contending for the ancient order, we cannot contend for this; we are pleased with the name Christian,' &c

'Avoiding all speculation, on the other hand, says he, we are determined, by the favor of God, to the utmost of our ability, to teach what the primitive disciples taught, and in admitting persons into the congregations of Christ, we will require what they required and nothing more.' Among those who labour for the same object [he adds] are the brethren about Lexington, Georgetown, Paris, Millersburg, and Carlisle.'

Bro. Smith ends by saying—'As we do desire above all things to know the whole truth and to practice it; and as we think that the best of us either as individuals or as congregations. not fully reformed but reforming, we hope that the editors of Reforming periodicals, Bro's Campbell, Scott, &c. if they see this in the 'Messenger' will notice it in their journals with such remarks of commendation or correction as they may think proper;—we make this request because circumstances we think, actually require it.'

Signed

JOHN SMITH.

If the beloved brother who is the author of the Address, reflects upon the relation that editors sustain to the case in question, which I understand to be the whole business of the late union, he will readily perceive that it is one of so specific and local a nature as

to render it impossible for those who plead the cause generally to pronounce upon either its propriety, or impropriety.

A few years ago the great desideratum with Reformers was—

The bond entire of Christian Union.

This was contained in the holy Scriptures, but to know it, to understand what it was, to lay hold of it, to take it thence, to assign to its particular parts their proper places, and to present the whole in actual practice for the inspection, adoption and benefit of men, was the consummation to be wished.

This has been done; the entire First-Principle scheme was, a few years since, put into operation, and then, for the first time, disciples were let upon the divine institution on the plan of the Ancient Gospel and Ancient Order combined, that upon the principles and customs contained in this double form of things, all the godly might put on the new character, or new man, which after God, is created in righteousness and true holiness.

At that time the ardent wishes of those who had for many years struggled together to ascertain the truth, and bring forth a view of things which should reconcile all parties, and ultimately absorb all rival interests, were realized to a wonderful extent; God, who had seen their tears, and had witnessed their sincerity and agony, soul, had answered their prayers and crowned their long and ore enquiries with complete success; he had rewarded their pains and exhaustion of mind with discoveries the most interesting, discoveries which must continue to affect the world while it lasts and is inhabited by men who seek remission, and desire to inherit life eternal, through the keeping of the commandments of Jesus Christ.

We should not expect, then, that any compromise to the amount of a single letter, will be made by these individuals. It is their particular duty, I apprehend, to give to the public generally, in writing or otherwise, as has been done and is now doing, the particulars of the faith and manners of the original institution, without comment; adding and subtracting nothing; without increase, without diminution.

But to the Evangelists and the brethren with them on the field exclusively, belongs the right to say what courtesy, what condescension, what deflection from a straight course, is due to present times, places, persons, and circumstances, for the furtherance of the truth as it is in Christ. Editors have no superior right, and their absence from the particular point of action, entitles their opinion to but little weight in the case.

With great deference, then, for the standing, character, and judgment of Bro. Smith, and all the beloved of God, who are with

him on the field, and with all respect for his very sensible Address, and his holy, and brotherly, and godlike intentions of uniting the people of the Most High, and with the most brotherly feeling for all parties concerned, I shall beg leave to commend them all to God and to the word of His grace in whom they have believed.

The following letter from Bro. Rogers, to the editor of the Christian Messenger, will show whether the name *Christian* has any tendency to retard mens progress in wisdom knowledge, holiness, and elevation of mind:—

CARLISLE, MARCH 27, 1832.

Dear Brethren—I have just received the 3d number of the Messenger, and am much pleased with its contents, generally; and *especially* with the letter from brother Smith. I was anxious to hear from him, and do rejoice at the important intelligence he has laid before the public, as I do think it cannot fail to promote the best of all causes—the cause of peace on earth, and good will among brethren.

The simplicity, the candor, the charity, the piety, the dignity, and noble independence, which this communication exhibits, are characteristic of the man who wrote it, and (what is better) of the religion he professes. And I am much mistaken if it does not contain a fair and clear statement, (as far as it goes) of the principles and practices of the christian brethren in these regions; and not only here; but generally in the West. I do therefore confidently hope that it will be greatly useful, in promoting the good work of union and co-operation among those who have acknowledged and submitted to the one Lord, one faith, one baptism, the one God and Father of all, who is over all, and with all, and in you all. That it may produce those happy results, is, and shall be my fervent prayer. “For how good and pleasant it is, for brethren to dwell together in Unity!”

I returned a few days since from a tour in Fleming and Mason counties. I addressed the people upon the subject of Christianity at the following places, viz: Poplar Run, Elizaville, Bethel, Flemingsburg, Union, Wilson’s Run, Beach Woods, and Mayslick; and I am happy to say that a desire to know, and do their Master’s will, seems to predominate in those churches. I immersed two happy individuals at Wilson’s Run, who had previously made the *good profession*. One professed faith at the Beach Woods

In my public addresses to the churches, as well as in my private interviews, I dwelt much on the importance and necessity of personal reformation,—a reformation, not consisting merely in a return to the primitive order of worship in congregations, but in a

return to primitive holiness of heart and life; to that purity and peaceableness, and gentleness, and goodness, and patience, and forbearance, and long suffering—to those longings after immortality; those breathings of soul after the mind that was in Christ; to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and whose ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterized the first christians. Ah, this is the reformation we want. And I state with pleasure that I found the churches alive to this subject. By some of the leading brethren in the reformation, I was addressed, on this subject to this effect: “We profess to be Reformers; but it is much to be regretted, that thus far, our reformation has consisted more in theory than practice, more in talking than acting. We have many and powerful enemies. The Sects indulge towards us, feelings of implacable hatred, because we have waged against them, a war of extirmination. They therefore watch us with an eagle eye of jealousy, and will with pleasure, dwell upon, and magnify every impropriety they see among us; hold us up to public odium, and thus endeavor to shut the public ear against us. Thousands of those who are not members of the sectarian churches, are nevertheless, from their training, under sectarian influences; so that this Reformation is, because of the ‘vicious’ circumstances that surround us, ‘an uphill business’—a rowing against wind and tide. Unless, therefore, we can exhibit among ourselves, more unity, and harmony, and holiness, honesty, truth, fair dealing, brotherly kindness, and charity, than exist among the sects, we cannot hope to succeed to any greater extent. Yes, we must act out our principles, and show their superiority to all sectarian principles, in promoting all that is true and honest, and of good report—all that is pleasing to God and dignifying to man; all that gives glory to God in the highest and that promotes peace on earth, and good will amongst men, if we hope to see the good cause triumphant. ‘Shall we not, then, put our shoulders to the wheels of reformation, and call on Him for help,

‘Who hears, and sees, and from on high,
Will make our cause his care?’

Yours, in all Christian love and good feeling,

JOHN ROGERS.

ON READING THE SCRIPTURES.

The first Sabbath (our Saturday) on which we attended the Jewish Synagogue, the President politely handed us a book of the service: afterwards he opened for us at the 118th Psalm. The reader may judge of our feelings, when the brethren of the synagogue came to these verses—

‘The stone which the builders rejected,
The same is become the head stone of the corner.
This is the Lord’s doing,
And it is marvellous in our eyes.

O, with what pleasure could we have spoken to this still beloved people of that precious Stone whom their builders rejected eighteen hundred years ago.—*Ed.*

—
The Bible, stripped of every human appendage, shall rise superior to all opposition, and shall go down with the revolving ages of time, enlightening the faith, enlivening the hope, inkindling the love, inflaming the zeal, and directing the conduct of men, till the world shall be no more.

‘The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.’

But the promises and threatenings of the holy writings shall be receiving their awful completion, upon believers and unbelievers, throughout those never ending ages, which shall commence when the present scene of things shall be fully terminated. Therefore,

‘Read and revere the sacred page, a page
Where triumphs immortality; a page
Which not the whole creation could produce;
Which not the conflagration shall destroy;
In nature’s ruins not one letter lost.’

Various instances might be produced of persons who, when they approached the close of life, bitterly lamented their neglect of the sacred volume. And numerous are the examples of persons in all ages, who have spent much of their time in perusing that unparalleled book. Moses, Isaiah, and Malachi enjoin it upon all the Jews, both young and old. God himself commands the duty to Joshua. It was the constant practice of David through life. And there is reason to suppose that Jesus Christ spent most of his leisure in this manner. Our great epic bard hath represented him as saying:

'When I was yet a child, no childish play
 To me was pleasing; all my mind was set
 Serious to learn and know, and thence to do
 What might be public good; myself I thought
 Born to that end, born to promote all truth,
 All righteous things: therefore above my years
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere my age
 Had measur'd twice six years, at our great feast
 I went into the temple, there to hear
 The teachers of our law, and to propose
 What might improve their knowledge or my own;
 And was admir'd by all.'

Both Christ and his disciple Paul recommend the employ to every christian. Timothy was trained from his childhood in this way. And the Bereans are spoken of as being more noble than others, because they searched the scriptures daily. The primitive christians were intimately acquainted with the sacred writings, and generally carried a bible about them, making it their companion wherever they went. And such was their affection for it, that many of them have been found buried with the gospel laying upon their breasts. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart; some of whom made surprising proficiency.

'Instead of gems and silk,' says Jerome to Læta, 'let your young daughter be enamoured with the holy scriptures; wherein not gold nor skins, nor Babylonian embroideries, but a correct and beautiful variety, producing faith, will recommend itself. Let her first learn the Psalter, and be entertained with those songs, then be instructed in life by the Proverbs of Solomon. Let her learn from Ecclesiastes to despise worldly things; transcribe from Job the practice of patience and virtue. Let her pass then to the gospels, and never let them be out of her hands; and then imbibe with all the faculties of her mind the Acts of the Apostles, and the Epistles. When she has enriched the store-house of her breast with these treasures, let her learn the Prophets, the Pentateuch, or books of Moses, Joshua and Judges, the books of Kings and Chronicles, the volumes of Ezra and Esther, and, lastly, the Canticles.—The book of Revelation has as many mysteries as words; I said too little; in every word there is a variety of senses, and the excellency of the book is above all praise.'

The monks of Egypt daily learned some portions of scripture, and more especially made it their meditation on the Lord's day; insomuch that many of them became so expert and well versed in the holy scripture, that they could repeat it by heart: which is particularly noticed of Hilarion, Ammonius, Marcus Junius, Eros,

Serapion, Solomon and others. And by this means they were qualified to entertain their souls with spiritual exercises, singing David's Psalms, and repeating other parts of scripture, even at their bodily labours.—At Christ's little village of Bethlehem there was nothing to be heard but psalms: one could not go into the field but he would hear the plowman singing his hallelujahs, the sweating mower solacing himself with hymns, and the vine-dresser tuning David's psalms. Thus the Ancient monks joined their bodily and spiritual exercise together, and made their common labour become acts of devotion to God.—Their times of eating and refreshment were managed after the same manner. In some places they had the scriptures read at table. At other places, when supper was ended they sung an hymn, and so returned to their cells.—Thus their ordinary refreshments were sanctified with the word of God and prayer.—It is very observable, that in the primitive church not only men and women, but children were encouraged and trained up from their infancy to the reading of the holy scriptures. Of this we have undoubted evidence from many eminent instances of their practice. Eusebius remarks the great care of Leonides, the martyr, and father of Origen, in the education of his son, that he made him learn the scriptures before he set him to the study of the liberal arts and polite learning. And Socrates makes the like observation upon the education of Eusebius, who was born of noble parentage at Edessa, a city of Osroene in Mesopotamia, that he was first taught the holy scriptures from his infancy, and then human learning. And Sozomen, in relating the same story, says, this was done according to the custom of the country; which shews that it was no singular instance, but a general practice to bring children up from their infancy to the use of the holy scriptures. Gregory Nyssene, notes it in the life of his sister Macrina, that the first part of her instruction in her infancy, was to be taught the easy portions of scripture, that were most suitable to her age; and he says also, she did the same for her younger brother Peter, taking him from his mother's breasts, and instructing him in the scriptures, that he might have no time to spend upon vain studies. 'Tis noted by Sozomen and Palladius of Marcus, that he was so expert in the scriptures when he was but a youth, that he could repeat all the Old and New Testament without book. Such was the advantage which some hearers in those days reaped from the benefit of having the scriptures read, that it is very remarkable what is related of one or two of them; that being men of good memories, they got the scriptures by heart, without any knowledge of letters, only by hearing them constantly read in the church or elsewhere. Austin remarks this of Anthony, that without being able to read himself, he made such a proficiency

in the knowledge of the scriptures, as both by hearing them read, to be able to repeat them, and by his own prudent meditation to understand them. And Gregory gives a like instance in one Servulus, a poor man at Rome, who though he knew not a letter in the book, yet purchasing a Bible, and entertaining religious men, he prevailed with them to read it continually to him, by which means he perfectly learned the holy scriptures. 'Tis yet a more astonishing instance, which Eusebius gives in one of the martyrs of Palestine, a blind man, called John, who had so happy a memory, that he could repeat any part of the Bible as readily as others could read it; and he sometimes supplied the office of reader in the church; and he did this to so great perfection, that Eusebius says, when he first heard him, he was perfectly amazed, and thought he had heard one reading out of a book, till he came a little more curiously to examine him, and found that he did it only by the eyes of his understanding, having the scriptures written, not in books or tables of stone, but in the fleshly tables of the heart. There are many such like instances in ancient history.—*Simpson.*

CRITICISM.

George Campbell's notes on Luke, vii. ch. 47 v. 'Therefore her love is great, *oti egapest polu.*' English Testament, for she loved much. Beau' *c'est pour cela qu'elle a tant aime.* The whole context shows that the particle '*oti*' is illative, and not casual in this place. The parable of the debtors clearly represents the gratuitous forgiveness as the cause of the love, not the love as the cause of the forgiveness. And this, on the other hand is verse 50, ascribed to her faith. This interchange of the conjunction '*oti*' and '*dioti*' in the scriptural idiom has been well illustrated by Hammond, Whitby, and Markland. See Bowyers Conjectures.'

If this criticism on *oti*, says a reader, be extended to some other verses in the N. Testament it will very materially affect the sense—e. g. John 1 ep. iii. ch. 14 ver. 'We know that we have passed from death to life, *oti*, therefore we love the brethren.'

Whitby, who is just before me, gives a remarkable instance from the Old Testament, Hosea, ix. ch. 15 ver. 'All their wickedness was in Gilgal, for there I hated them'—rather, 'All their wickedness was in Gilgal, therefore I hated them there.' They did not sin in Gilgal because he hated them there, but he hated them in Gilgal, because there they sinned.

The application of this criticism to the verse from John, is to me of very doubtful propriety. The respectability of the person by whom it was suggested made me refer to the original, but this apostle, though he uses *oti* as a copulative in instances almost innumerable, and particularly with a casual signification; never in one instance that we have observed, does he employ it with an illative signification: so that we prefer the old reading as the true one. 'We know that we have passed from death to life because we love the brethren.'

THE ART OF MISEDUCATION FROM SALZMAN.

LESSON 1.—HOW TO MAKE YOURSELF ODISIOUS TO CHILDREN.

RULE 1st.—*You may make them hate you by treating them unjustly.*

Little Charlotte was going out into her father's orchard. It was full of violets. 'Oh!' cries Charlotte, full of joy, 'what beautiful little flowers! I will gather my apron full, and make a nosegay for mother.' She immediately knelt down, and with great industry gathered her apron full, then she seated herself under an apple tree, and made a handsome nosegay. 'Here it is!' said she, 'now I will run and carry it to my dear mother. How she will be delighted to kiss me!' To increase the pleasure of her mother, she crept slyly into the kitchen, took a china plate, put the nosegay on it, and went on full leap up the stairs to find her mother. But Charlotte stumbled, fell, and broke the china plate into a hundred pieces, and scattered her nosegay all around. Her mother who was in the room near by, heard the noise, and immediately sprang to the door. When she saw the broken plate, she ran back, seized a thick rod, and without inquiring a word about the manner in which the plate was broken, came to the child. Terrified, both by the fall and on account of the broken plate, and half dead with fear of the rod little Charlotte could only ejaculate 'dear mother! dear mother! But this was of no service to her. 'You little wretch!' said her mother, 'break a beautiful plate—will you?'—and chastised her severely. Little Charlotte was offended, when she found herself treated with such open injustice. She did not forget it for a long time, and never again brought a nosegay to her mother.

RULE 2d. —*Take no part in the pleasures of you children, show no feeling in the caresses you bestow on them, and you will soon make them indifferent to you.*

An agreeable married couple had their heads so full of business and enterprises, that they considered every moment lost which they devoted to conversation with their children. The husband was busy with calculations of profit, and the wife was always planning how to maintain their style of living, and increase their articles of dress. Any interruptions from their children were considered as injuring their prospects. If little Nicholas skipped up to his father with his A, B, C book, and said, 'Look, father! the pretty monkey has got an apple in his paw!' he received for an answer, 'don't disturb me!' He ran to his mother and she sent him away. Then he went with his book in his hand to sally, the chambermaid, and she knew how to treat him better. She laughed with him over the monkey, showed him the wolf and the hare, and told him how the wolf devoured sheep, and 'how good roasted hares tasted.' His dear sister Mary treated him in the same way. She knew his secrets, and entered into all his joys. If his father and mother were to journey three months, he would care nothing about it; but if little Mary was absent one day from home, he would sob and cry.

RULE 3d.—*Deny innocent enjoyments to your children, and you will easily make them dislike you.*

A certain man became a father in his fiftieth year. On account of his age, he was grave and serious in his deportment, and he wished Gustavus to be so also. But Gustavus was not. As he was forming his character, he felt very active and lively; he jumped about and laughed and sought every kind of amusement. His father was much displeased with all this. Sometimes he took Gustavus with him when he went to walk; but if he chased butterflies, or run out of the way to find flowers, the angry father would cry out; 'Gustavus! Gustavus! where are you running to all the while? Can't you stay here? Fie on the wild boy! Look and see how I behave! Can't you behave as I

do?' His father burned some ninepins which Gustavus had received as a present from his uncle, and cut up his ball, saying that the time which his son consumed in play, might much better be devoted to learning a chapter from the catechism. If Gustavus was in the room with his father, he was obliged to sit whole hours, without moving from his seat.

By such management he made himself so odious to his son, that he preferred the company of the most ignorant people to that of his father. When his father died, no tears of sorrow fell from the eyes of Gustavus. 'I am glad of it,' he thought, 'for I will be rid of his hateful presence. I can now live as I please.'

RULE 4th.—Show undeserved distrust of your children, and you will teach them to hate you.

'I have missed part of the money which you brought back to me to-day from the merchant. Confess this moment, what you have done with it, or the consequences will be very painful! Where is the apple which I laid upon my shelf? Will you never be weaned from this habit of petty thieving?' After this manner was Mr Conrad accustomed to speak to his son Adolphus; he vexed him with his suspicions whenever he missed any thing.

It is true, Adolphus, though thoughtless, might have lost the money that was missing, or he might not have observed that the merchant gave him too little; or he might really at previous times have been guilty of taking small things, but no one could ever justly charge him with a base design, and he has long since given up the habit altogether. Must not such unmerciful distrust on the part of the father, deeply mortify the feelings of the boy? And can he easily love a father who is so suspicious of him?

EXTRACTS OF LETTERS.

From Bro. Brotwright, Richmond, Va.—Dear Bro. Scott, The cause of Reformation is progressing in this place notwithstanding the great efforts made to put it down: from the First Baptist Church of this city 68 members withdrew on the 23d of last month: for opinions was the charge made against them, and we had the choice to withdraw or to be turned out, so with all the facts before our eyes we withdrew. The 'Herald' of this place of last Friday gives some account of it; though a partial account, I forward that paper by the mail for your examination. Bro. A. Campbell will pay some attention to it, and so will you I hope. There was not the least charge against our moral or christian character. We, the 68 have united ourselves as a church of Christ. Bro. Thomas Campbell is with us at this time, who I am sorry to say, has been nigh unto death.*

My dear Bro., if you and Bro. A. Campbell could visit old Virginia this fall, the Reformation would perhaps be put beyond all the efforts of its most deadly opposers, as Bro. T. Campbell will by that time have engaged the attention of the people.

From Bro. Trowbridge, Washington county, Indiana.—Dear Bro. Scott, I expect in a few minutes to start to meet a little band of Disciples of Christ, who have attempted to disentangle themselves from the sayings and commandments of men, and have agreed to hear the Saviour and his apostles. I need not detain you in a detail of the progress of the Reformation here, believing that you have frequent intelligence from other brethren.

May God prosper you, and all others engaged in the great cause of the religion of our blessed Saviour

*A letter from Bro. A. Campbell informs me that the old gentleman, his father, has been restored to comparative health through the prayers of the brethren, for which we give thanks to God our heavenly Father.

RELIGION

AND

REIGNING SOVEREIGNS OF EUROPE.

Name.	Title.	State.	Date of Birth	Date of Accession.	Age at Accession.	Relig'n
Charles XIV.	King	Sweden	Jan. 26, 1764	Feb. 5, 1818	54	Luth'an
Nicholas I.	Emperor	Russia	July 6, 1796	Dec. 1, 1825	29	Gr. Ch.
Frederick VI.	King	Denmark	Jan. 28, 1768	Mar. 13, 1808	40	Luth'an
William IV.	do.	Great Britain	Aug. 21, 1765	June 26, 1830	65	Pr. Ep.
William I.	do.	Holland	Aug. 24, 1772	Dec. 3, 1813	41	Ref'md
Leopold	do.	Belgium	Dec. 16, 1790	July 21, 1831	40	Luth'an
Fred. Wm. III.	do.	Prussia	Aug. 3, 1770	Nov. 19, 1797	27	Evang'l
Anthony	do.	Saxony	Dec. 27, 1755	May 5, 1827	71	Cath.*
Francis	Gr. Duke	Mecklenb'g-Schw'r.	Dec. 10, 1756	April 24, 1785	28	Luth'an
George	do.	Mecklenb'g-Strelitz	Aug. 12, 1779	Nov. 6, 1816	37	do.
Augustus	do.	Oldenburg	July 13, 1781	May 21, 1829	46	do.
William	Duke	Brunswick	April 25, 1800	Sept. 9, 1830	24	do.
William	do.	Nassau	June 14, 1798	Jan. 9, 1816	23	Evang'l
Ch. Frederick	Gr. Duke	Saxe-Weimar	Feb. 2, 1781	June 14, 1828	45	Luth'an
Ernest	Duke	Saxe-Coburg-Gotha	Jan. 2, 1784	Dec. 9, 1806	22	do.
Bernard	do.	Saxe-Meningen	Dec. 17, 1800	Dec. 24, 1803	3	do.
Frederick	do.	Saxe-Altenberg	April 29, 1761	Sept. 22, 1780	17	do.
Leopold	do.	Anhalt Dessau	Oct. 1, 1794	Aug. 9, 1817	22	Evang'l
Alexis	do.	Anhalt-Beraburg	June 12, 1767	April 9, 1796	28	do.
Ferdinand	do.	Anhalt Cothen	June 15, 1769	Dec. 16, 1818	48	Cath.*
Gunther	Prince	Schwartz'g Rudol'st	Nov. 6, 1791	April 28, 1807	13	Luth'an
Gunther	do.	Schwartz'g Fond'r'n	Dec. 5, 1760	Oct. 14, 1794	33	do.
Henry XIX.	do.	Reuss-Elder Line	March 1, 1790	Jan. 29, 1817	26	do.
Henry LXII.	do.	Reuss-Young'r Line	May 31, 1785	April 17, 1818	32	do.
Leopold	do.	Lippe-Detmould	Nov. 6, 1796	April 4, 1802	5	Ref'md
George William	do.	Schauenburg-Lippe	Dec. 20, 1784	Feb. 13, 1787	2	do.
George	do.	Waldeck	Sept. 20, 1789	Sept. 9, 1813	24	Evang'l
Louis	Landg'e	Hesse Homburg	Aug. 29, 1770	April 2, 1829	59	Ref'md
Ch. Leopold Fr.	Gr. Duke	Raden	Aug. 29, 1790	Mar. 20, 1830	40	Evang'l
William II	Elector	Hesse-Cassel	July 28, 1777	Feb. 27, 1821	44	Ref'md
Louis	Gr. Duke	Hesse-Darmstadt	Dec. 26, 1777	April 6, 1800	52	Luth'an
Anthony	Prince	Hohenzl'n Sigmarr'n	June 20, 1768	Dec. 26, 1785	23	Cath.
Frederick	do.	Hohenzl'n Hechin'n	July 22, 1776	Nov. 2, 1810	24	do.
John Joseph	do.	Lichtenstein	June 26, 1760	Mar. 24, 1805	44	do.
William	King	Wurtemberg	Sept. 27, 1781	Oct. 30, 1816	35	Luth'an
Louis	do.	Pavaria	Aug. 25, 1786	Oct. 13, 1825	39	Cath.
Francis	Emperor	Austria	Feb. 12, 1768	Mar. 1, 1792	24	do.
Louis-Philip	King	France	Oct. 6, 1775	Aug. 9, 1830	57	do.
Em. Fr. Fischer	Land'mn	Switzerland Rep.				
Ferdinand VII.	King	Spain	Oct. 14, 1784	Mar. 19, 1808	23	do.
Miguel	do.	Portugal	Oct. 26, 1802	June 26, 1828	24	do.
Ch'ls Amadeus	do.	Sardinia	Aug. 16, 1800	May 1831	31	do.
Leopold II.	Gr. Duke	Tuscany	Oct. 3, 1797	June 18, 1824	26	do.
Maria Louisa	Duchess	Parma	Dec. 12, 1791	May 20, 1814	22	do.
Francis IV.	Duke	Modena	Oct. 6, 1779	June 8, 1815	35	do.
Charles Louis	do.	Lucca	Dec. 23, 1798	Mar. 13, 1824	24	do.
Gregory XVI.	Pope	States of the Church	Sept. 18, 1765	Feb. 1831	65	do.
Ferdinand II.	King	Two Sicilies	Jan. 12, 1810	Nov. 8, 1830	21	do.
Antonio Com'to	Presid't	Ionian Isles, Rep.		1804		Gr. Ch.
Capo d'Istria	Presid't	Greece do.		1828		do.
Mahmoud II.	Sultan	Turkey	July 20, 1785	July 28, 1808	23	Mah'an

*The king of Saxony and the duke of Anhalt-Cothen are *Catholics*, though the greater part of their subjects are *Protestants*; and the king of Belgium is a *Protestant*, though his subjects are mostly *Catholics*.—Frederick Augustus is *joint regent* of Saxony.—*Rep*

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 6. CINCINNATI, MONDAY, JUNE 4, 1832. VOL. 1.

CONVERSATION NO. 3.

Continued from page 76.

Mr LOCKE.—Mr Stansbury, you promised to narrow the ground and to introduce me by some easy means to certain trains of thought by which to lay hold of the Millennium.

Mr S.—In regard to the commencement of the Millennium, the year two thousand is probably to be fixed upon as its proper date.—This is an old and perhaps correct idea, derived from the fact, that in perfecting the material creation it pleased Almighty God, our heavenly Father, to allot to himself six spaces or days, and on the seventh to rest from all the works which he had made. Analogous to this, the true religion has been in a state of progression for nearly six thousand years, and it is most probable, all things considered, that the church will complete this number before she enter upon the enjoyment of that thousand years or millennium, which in this view of the matter, has been styled the Sabbatical Millennium. ‘With the Lord one day is as a thousand years, and a thousand years as one day.’

Mr L.—And is there no more definite mode of settling the date and extent of the Millennium than this striking probability.

Mr S.—In unison with this, it has been observed; there were two thousand years before the calling of Abraham; two thousand from that time to the coming of Messiah, and two thousand more under the Gospel which will most likely introduce the millennium. Again, the six thousand has been divided in the following manner: Solomon opened his temple at Jerusalem at the close of the third Millennium, and as his temple is conceived to be typical of that glorious state of things of which we are discoursing, let analogy number three thousand years from the time of the dedication, and it will bring us to the end of the year of our Lord two thousand, or to the year of the world six thousand, for the dedication of that splendid temple of things signified by the Millennium; but whether this calculation be correct or not, it is incontrovertible from the prophecies, from facts, and from the signs of the times, that we are fast approaching that eventful period when wickedness, and those who are guilty of it, shall speedily come to an end,

Mr L.—Is this all that can be said of the matter then, Mr Stansbury, is this all?

Mr S.—O no Sir, time would fail me to speak all that can be said of the matter; the great difficulty is to speak so as to be understood, for while those who make the study of prophecy their care, feel, with all the aids afforded by the great interpreters, but little perplexity in acquiring a correct view of the general outlines of the prophecies, yet to set them in an apprehensible form before others, who either from want of time or ability know little or nothing about them, is an arduous task. Besides the calculations from analogy, the Millennium has been determined politically and religiously, as well as chronologically by the writers of prophecy. Daniel has given us to understand that after the times allowed for the four gentile empires of Assyria, Persia, Greece and Rome, signified first by a splendid metallic image, and afterwards by four beasts, rising out of the sea, the kingdom—the Millennial kingdom of Christ, shall be ushered in as was observed in our last conversation. The first vision describes the kingdom of Christ, as originating in the very blaze of Roman glory, and the second vision speaks of it as rising into universal dominion on the ruins of the empire. But again, there is nothing more certainly demonstrable from the New Testament than the two following propositions, viz: that ‘The Christian History, as it is laid on the face of Scripture, is divided into two parts, a suffering and a triumphant,’ and that ‘its form or condition will be changed from suffering to glory in a day—the great day of the Lord. Again, if the suffering period amounting as we have seen to two thousand years, be taken by itself, perhaps it will be very well filled up by the prophecy of the seven seals, in the sixth chapter of the Revelations; each seal, or rather the opening of each seal denoting some great event characteristic of the period in question, and related to Christianity and its history. The first horse may denote the proclamation of the gospel, and its final triumph, as the rider went forth conquering and to conquer; the others probably relate to the destruction of the Jewish state, the fall of the Roman empire, Catholicism, the Reformation, Antichrist, and the return of the Jews; all which things form the train of events leading to the happy era.

Mr L.—Bro. S. you have various ways of approaching this subject, I perceive, and yet with all of them, I fear I shall have some difficulty in laying hold of it. What do you mean by approaching it chronologically.

Mr S.—There are certain numbers given by Daniel and St. John for the calculations of all these things, which have very much aided the great interpreters of Scripture, and made it easy for people of but a mediocrity of Biblical learning to obtain pretty correct notions of the times and seasons in which we live.

The following, it is said, is from the pen of a learned and amiable Jew, and shows the prospective views of Israel according to the flesh.

‘We learn from Daniel, that great events in the religious and political world is about to take place, in or about the year 1833. *Tarshish* (Great Britain) will obtain possession, or command of *Palestine*; under whose protection, the Israelites will commence the return of their captivity; and it appears, also, that *Sheba* and *Dedan*, certain tribes or nations, dwellers on the sea coast of *Arabia*, will form an alliance with ‘*Tarshish*,’ or her East India Company, designated the ‘*Merchants of Tarshish*,’ during the ensuing forty-five years. We find that *Russia*, (according to Ezekiel, chap. 38 and 39) will conquer or form alliances with *Persia*, *Ethiopia*, *Libia* (*BARBARY*), *Gomer* and all his bands, (*Gomer* was the father of the *Germans*, French and northern Italians,) and *Togarmah* of the North Quarters, (*Togarmah* was the father of the *Tartars* and *Turcomans*) and not being able to do any thing against Great Britain, by sea, will bring up all the nations of the civilized earth under her controul, against Great Britain and her allies; and we are led to believe that the young *Lions of Tarshish*, mentioned in the 13th verse of the 38th chapter, designates the *United States*, because she is clearly pointed out in the xviii. chap. of Isaiah as hastening to the assistance of the distressed Israelites in Palestine, where the whole Russian forces are forcing their way by conquest, probably on their route to the East Indies. We have no doubt of this great conqueror *Gog*, being the Emperor of Russia, from his being designated in the *Hebrew* text, Prince of *Rush* (*Russia*), *Messheck* (*Muscovy*), and *Tubal*, (*Tobolski*), not as it is translated in our English Bibles, ‘Chief Prince of *Meseck* and *Tubal*.’ And it appears, from numerous prophecies in the Scriptures, that he will there receive a total overthrow; that Providence will assist the Jews, and their allies, as it is written in Daniel; ‘The stone

which was cut out without hands, smote the image upon his feet, that were of iron and clay, and brake them to pieces.' The effect of this battle, and the wonders which will be heard and seen at this time, will cause the entire destruction of priestcraft, bigotry, and superstition in the religious world; and the downfall of despotism, monarchy, and aristocracy in the political world; and as we have every reason to believe, in 1833, the Messiah of the Jews, of the seed of David, will be born, and that the great battle of Gog and Magog, will take place in 1857, and be immediately followed by the appearance of the Messiah, and his government be fully established. The resurrection of the dead—the temple rebuilt—the complete restoration of the house of Israel, by the means of the vessels or machines of Tarshish, (Isa.) 'flying like doves to the windows, bringing home any people from afar, even from the ends of the earth,' and the sanctuary be cleansed,' (or justified) in the year 1878, being the completion of the 2,300 years prophesied by Daniel, from the taking away the daily sacrifice by Nebuchadnezzar, king of Babylon.'
J. J.

This, Sir, with the exception of what is said of the birth of Messiah, &c, is pretty much the views of the most enlightened of the Christian party. What follows, I hope, will not be uninteresting.

Again—the Jews assert, that according to their chronology, the temple of Solomon was destroyed by Nebuchadnezzar, 422 years before Christ; and the angel told Daniel that from the time of daily sacrifice being taken away, and the abomination that maketh desolate set up, should be 2300 days; when the sanctuary should be cleansed, and everlasting righteousness brought in. Now, if we count 2300 years from the 422d year before Christ, it will bring us to the year 1878, when this great period of Daniel will have its accomplishment. The other periods of Daniel, viz, time, times, and half a time, or 1260 years; time, times and the dividing of a time, or 1215 years. The 1290, and 1335, are periods of events to have their accomplishment within the great period of 2300, the last of which, with the 1260, to terminate with 2300; and thus they form a data from which we can go back from 1878, to look for events. Hence, if we deduct 1335 from 1878, it will carry us back to the year A. D. 543, at which time idolatry was established in the Christian Church, and the image worship set up by the Pope, and supported and protected by his authority; and if we deduct 45 days from 1878, it being the difference between 1335 and 1290 days, it will bring us to 1833, as the period of the accomplishment of the 1290 days, when the power of idolatry shall be broken. And if we deduct 1260 from 1878, it will carry us back to the year A. D. 618, the period of the rise of Mahomet and his empire, who was to cast down the truth to the ground, and to practice and prosper for a time, times, and the dividing of a time, which the Jews understand to be 1215 years, and will have its accomplishment in 1833, 'when he shall come to his end, and none shall help him.' From this data the 45 years' war between truth and error will commence in 1833. In which war all that stands opposed to truth and righteousness shall be overthrown. Civil and religious tyranny, kings and priests shall be broken to pieces, by the 'stone cut out of the mountain without hands,' and civil and religious liberty established throughout the world, and the Divine government be established, under which the *saints* of the *Most High* shall take the *kingdom* and possess it FOREVER.'

George Stanley Fabier says, 'The 1260 years spoken of by the prophet Daniel will expire in the year of our Lord 1866. At the close of the year 1866 will commence the restoration of the Jews, and it is probable it will not be completely effected till a period of thirty additional years shall have passed; then forty-five years will intervene, which, added to the thirty years just mentioned, gives seventy-five years from 1866 to the Millennium.'

Whether, then, all these things shall happen as it is expected, time alone can determine; but the return of the Jews is the event now eagerly longed for, and that God shall arise in their behalf, and the Millennium be introduced, are matters which admit of but little doubt. Thirty-three is regarded by them as an eventful period, and the year in which their Messiah is to be born, if the above quotation is to be taken as an expression of their sentiments generally. I once asked one of them what he should think if his Messiah turned out to be our Lord Jesus Christ. He demurred not a moment but replied instantly, 'that is impossible for he has come already:' but, said I, do you not expect your Messiah to come from Heaven? 'We do,' said he! Well then rejoined I, our Saviour we believe to be there, and we expect him to come again.

The following was intended for our last No. but was kept out by more important matter. We do not conceive it profitable minutely and unceasingly to decypher the weakness and errors of our fellow professors, but some things ought to be reprobated.

DR. BEECHER.

Dr. Beecher is now on a visit to our city: the celebrity of this great man made us desirous to hear him; we accordingly attended one of his meetings in the old College, on Friday the 27th ult.

The Dr. chose for his text the following admonitory portion of Holy Scripture, '*Enter ye in at the strait gate, &c.*' and commenced by reading the story of a young lady who had felt great excitement on the subject of her soul's salvation. In her extreme anxiety she was induced to make known her case by letter to a friend, and after many explanations concluded by saying, that if he, her friend, had nothing to communicate but '*repent and believe the gospel,*' an answer to her letter would be unnecessary—faith and repentance being to her either impossible or incomprehensible!

The object of the Doctor's discourse, then, was to show a different way—was to put the young lady and all such, upon a different rout into the kingdom—to bring the salvation of God near to them, and to make it more accessible to all, than it is by faith and repentance!

Any person whose mind is not wholly abused on the subject of the Christian religion may easily know, without the help of any Doctor under the heavens, how to get into the kingdom if he will only condescend to let Peter and the other apostles and evangelists be his directors. Hear, now, Acts, 2 chap. what Peter said when he opened the kingdom—'*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit,*' &c. To believe '*Jesus to be Christ,*' to repent and be baptized for remission, is the way, and the only way into the kingdom of heaven proposed by the original preachers; but this blind guide, disregarding all the ancient land marks of faith, repentance, and baptism, must in the plenitude of his greatness show a different way—must put his audience on a new track—a new scent.


The first rout into the kingdom proposed by the Doctor, was, '*that his hearers should abandon the world, and*' said he, '*the moment you cease to be attracted by the world, that moment are your souls in the kingdom!*' but where were their bodies?

But as this might be considered more difficult than faith and repentance themselves, the Doctor lowered his terms, and was

willing to bring the kingdom as near to his audience as ever he could, and nearer, 'give up your idol, then, said the Doctor, and this done your souls are in the kingdom!'

'Love to God,' was then proposed as the terms, and the hearers might meet him at any point in his providence, law or gospel! but if they could not love him supremely, he would accept them on the footing of a simple preference, 'give him a bare preference' said the Doctor, 'and he will receive you and your idol too!'

The love of enemies was next plead for as a way into the kingdom, and if this were too hard, the love of friends would do, at any rate we should be accepted: finally, works were proposed, as the last and easiest way into the kingdom, and then '*a cup of cold water*' was to do the business! this, however, ran the Doctor foul of the Catechism and justification by faith, and here he had to warn us that he did not mean exactly what he said, and therefore would '*labour a little*' to make the new school practice quadrate with the old school faith; and so, after all the ways the Doctor enumerated, faith would out at the end of the story, as the only way; Scripture and the Catechism said so.

The Doctor then exhorted us to enter the kingdom, never dreaming that he himself was as certainly out of it as the veriest sinner present, if the Messiah were right when he said 'unless a man be born of water and the spirit, he cannot enter into the kingdom of God.' Again the Doctor stretched himself like a Colossus to unite the doctrine of the confession and the divinity of the new school, and declared that although he enjoined us to come into the kingdom, he did not mean to say that *special spiritual operations* were unnecessary, for the Lord would make his people willing in the day of his power; the Scriptures said it: who then was to blame thought I, but before I knew what I was thinking about, the Doctor exclaimed—'You resist the spirit,'  So that the Spirit which was to make all willing in the day of his power, was now fairly foiled by those whom the Doctor would have a willing people!

The Doctor added, that such was the accessibility of the city, (for the word gate in his text, of course implied to so great a man the existence of a city, though if the Doctor had looked the parallel passage in Luke, xiii. chap. 24 25 v. he would, with common folks, have perceived that the gate of a *house* and not a *city* was alluded to) no matter, however, the Doctor added, that such was the accessibility of *his* city that no man could lift his eyes upon it from any point but he might behold one of these strait gates, so that if the Saviour had strait gates, the Doctor was determined to have plenty of them! nay, least a single difficulty should be suggested to the audience, the preacher, in order to show the very contrary of his text, exclaimed in an agony of animation 'It

is all gate together;' that is, as I protest I understood the Doctor, that the wall of the city was all gate!

There was not a quotation made that evening which was not in our judgment, an abuse of scripture, nor do we hesitate to declare that if a man would remain forever ignorant of Christianity; if the young lady referred to by the preacher, and all such, would live in perplexity and die in their sins, let them go and wait on the dark and dismal directions of such a guide. Truly, if this is the new school divinity, we wonder not at his brother, Dr. Wilson styling it '*yankee divinity*.'

The Hon. Judge JOHN C. WRIGHT, of Steubenville was present, and we were very sorry for it. What must such a man think of Christianity if he believes the Doctor's account of it? Truly, he must imagine it to be a piece of unintelligible jargon. We pray God the Doctor's eyes may be opened, fully to behold how indispensibly necessary it is to show the way into the kingdom as Christ and the apostles did.

FORMATION OF CHRISTIAN CHARACTER.

No. 2.

The intelligibility of things is either moral or intellectual: their moral intelligibility consists in the useful purposes for which they are designed, and their intellectual intelligibility in their adaptation to those purposes. For example the Barometer, an instrument for measuring the weight of the air, consists of a glass tube about 34 inches long, sealed at one end which being filled with quicksilver is inverted in a vessel or cup of the same material; the tube being afterwards held perpendicularly, the fluid will subside from the top, and stand at the height by which it is balanced by a column of atmosphere, extending from the surface of the earth to its utmost height. This instrument is commonly used as a weather glass, and as such, gives evidence of the changes which are about to take place in the atmosphere.

The important uses to which it is subservient may be learnt from the following—'Ar. not, it is said, was one of a numerous crew, who probably owed their preservation to its almost miraculous warning. It was in a Southern latitude; the sun had just set with placid appearance closing a beautiful afternoon, and the usual mirth of the evening watch was proceeding, when the captain's order came to prepare with all haste for a storm. As yet the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations, but the required measures were not completed when a more awful hurricane burst upon them than the most experienced had ever braved.'

In that awful night, but for the little tube of mercury which had given the warning, by having fallen with great rapidity, neither the strength of the noble ship, nor the skill and energies of the commander could have saved one man to tell the tale.'

Now, the intellect or wisdom of the inventor is seen in the contrivance or instrument itself, and his morality or goodness in the purposes for which he designed it.

The magnetic needle placed in a frame and covered with glass, is called the mariner's

compass. In the frame are marked the 32 points of the compass, and by means of this instrument, if he has recorded his past course the sailor can at all times ascertain his position on the wide and pathless ocean, and shape his course accordingly.

Two things then are visible here, the goodness and wisdom of the inventor—his goodness in the useful purposes to which he ordained it, and his wisdom in adapting the contrivance to those purposes.

The innumerable objects which constitute the universe, are all stamped with this double mark of intelligibility, *wisdom* and *goodness*. or which is the same *contrivance* and *utility* and this, too, in such a wonderful degree, that the ancient maxim *nihil ex nihilo fit* nothing can be made out of nothing, is not half so obvious to me as that nothing is made for nothing, and that every thing is made for some purpose, or according to another aphorism, 'nothing is made in vain.'

With what admirable wisdom are the different soils adapted to the endlessly varied vegetable products with which our earth is adorned, and with what felicity again are all these suited to the different gusts of animals and man! The oceans, seas, quays, rivers, and lakes teem with utility! that azure envelope also, the atmosphere, a perfect world of wonders in itself, 'bears a most interesting relation to every animal that walks upon the earth, swims in the sea, flies in the air or creeps in the dust;—to every plant that is pleasant to the sight, or good for food, and to every mineral that glitters in its bed, adorns a cabinet or is used in the arts:' all the colours of plants, minerals, and animals, the forms, motions, and attitudes of the meanest and mightiest of the creatures of God up to the sun and all the heavenly bodies are the best that an infinite wisdom could design for the purpose which he wished them to fulfil. The light, also, travelling twelve millions of miles in a minute, proclaims at once the glory and beauty of which matter is susceptible, and its own utility and that of all other created things.

'Fairest of beings, first created, light!
Prime cause of beauty' for from thee alone,
The sparkling gem, the vegetable race,
The nobler worlds that live and breathe, their charms
The lovely hues peculiar to each tribe
From thy unfading source of splendour draw,
In thy pure rays with transport I survey
This firmament and those her rolling worlds—
Their magnitudes and motions.'

This double intelligibility, then, of contrivance and utility, is every where beheld in the works of God, in nature and religion. As we have seen in a former paper, that the principle on which the Christian character is raised, is faith—so, the great end of that character, whatever it may be, I pronounce to be *UTILITY*! yes it is that we may be useful—that we may become instruments of righteousness in the hands of God, he ordained us to be conformed to the character of his Son Jesus Christ, and no Christian answers all the purposes of his conversion but he who makes himself useful. To be blessed of God is indeed good, but to be at once *blessed* and *made a blessing* to others, is both good and great, and when God promised to our father Abraham it was not to bless us merely, but also to make us a blessing.

'In thee shall all the families of the earth be blessed.'

Away with your profession of Christianity then, that tends not to improve us, and so make us useful to mankind. Tell us not that you enjoy God so long as we are convinced that the world enjoys nothing from your profession: feelings and frame are deceitful, and to walk and be glad in the light of them, unsupported by a behaviour of usefulness becoming the gospel, is to walk and be glad in the light of sparks which yourself have

kindled. Why has God promised ultimately to rid the world of tyrants, of the 'kings of the earth and the great men, and the rich men and the chief captains, and the mighty men, and every bond man and every free man?' simply because of their uselessness, simply because, having no faith, they are to him unprofitable;—he cannot use them as instruments of righteousness to accomplish his purposes on the earth.

The principle, then, on which God has purposed to build the new character is faith, without which it is impossible to please HIM, and the great end or design of such character is that the person possessing it, may be useful, may be in the hands of his saviour a lighted lamp—an honorable vessel fitted for the Master's use—a soldier, a good soldier of the cross—a labourer, not a loiterer in the vineyard of God—a person zealous of good works.

It was a distinguishing characteristic of the blessed Saviour, that he went about doing good

A has the faith but little of the spirit: he works, but his works are not useful: he is busy, but it is about minute matters, and his whole profession is too much loaded with complaints: if a Brother is useful, he suspects him of secret ambitions; if another is useless he complains; if a third is poor he forgets him, and if a fourth is rich he suspects him: no allowance is made for times, places, professions, estates, and other sublunary circumstances, no allowance for the wearisomeness, the painfulness, the vigilance necessary in the callings of all; he never suspects that the beloved of God, both rich and poor, and old and young are like other men, have persons as well as spirits, and are subject to aching heads and aching hearts, and on these accounts are deserving of his most gracious affection, if he have any! Bro. A. ought to watch his own spirit—'know ye not says the Apostle, that the spirit of Christ dwelleth in you unless you be reprobate?

P. is a preacher who could speak three times a day when he scarcely knew what he was saying, and when he understood not at all how the gospel was to be administered; but now, since P. has got into the full light of the original proclamation, and has fully learnt how to administer its blessings, he thinks the whole matter so exceedingly plain as not to require any proclamation at all, therefore, Bro. P. with the greatest *sang froid* can see the whole neighborhood dying around for lack of knowledge and console himself with the sophism that if they do not read and understand the Scriptures, neither will they hear and understand him. Dear Bro. P., remember the saying of Jesus unto the church at Ephesus: 'I have against thee that thou hast left thy first love.' The Ancient Gospel has made Bro. P. more intelligent, but less industrious; in this affair however, he is, we hope, only like one of the great planets, which after a momentary aberration returns to its original orbit.

NATURAL RELIGION.

NO. 3.

Organic, animal, and rational life admirably unite in man, and it is this last mode of being, which, as has already been observed, gives to him his great superiority and enables him to discern the intelligibility of things in nature, society, and religion.

The intelligibility of things, that is the marks of wisdom and goodness which distinguish them, is never to be lost sight of when we come to speak of them. If a man should take a chair and strip it of its ornaments—its paintings and gildings, should he

detach its several parts, the back from the seat, and all other parts from the feet; destroy their shape, grind them, make *saw-dust* of them, and then ask whether in that form the matter of which the chair was made, supplied the eye and the understanding with any indications of contrivance and utility; we would certainly answer no! and we would smile at the man who should call it a chair now, or ask whither the saw-dust was *adapted* to any of the purposes for which the chair had been made, or whether it now suggested to us the idea of a chairmaker! It is no uncommon matter, however, to make *saw-dust* of our subject when treating of things natural, artificial, or religious.

I shall here introduce a few things from the writings of Ethan Allen, and Thomas Paine;—the former the author of the *Oracles of Reason*, the latter the author of the *Age of Reason*:

Allen's book is dated Bennington, Vt., 1784; Paine's *Age of Reason*, Paris, France, 1794:—the publication of the first preceded that of the last by ten years. They were both unlearned men according to their own accounts of themselves, but their writings show them to have possessed great shrewdness and extraordinary versatility of thought in the matters of which they treated, and had they looked at christianity, as they did at nature and the arts; had they viewed its structure in connection with these high purposes which it was and is destined to fulfil, they doubtless would have become as eminent for their piety as they certainly were distinguished for their pride of intellect and confirmed Deism; but this they would not and did not do, and very little more can be affirmed of them as writers on revealed religion than that they made *saw-dust* of their subject, for while in the works of nature they affected to see every where the marks of a divine intelligence; when they came to look at the order of things which, by matters of fact, the resurrection and elevation to heaven of Jesus Christ, was intended of God to give to all men an assurance that there is to be a future state of existence, they were as blind as bats and as unbelieving as the nether millstone.

Here comes the Oracle of Reason himself—the great Ethan Allen—the very leviathan of Infidelity:

‘The laws of nature having subjected mankind to a state of absolute dependence on something without him, and manifestly beyond themselves or the compound exertion of their natural powers, *gave them the first conception of a superior principle existing*; otherwise they could have had no possible conception of a superintending power; but this sense of dependance which results from experience and reasoning on the facts which every day cannot fail to produce, has imperiously established the knowledge of our dependence to every of the species who are rational, which

necessarily involves, or contains in it a ruling power, or that there is a God, which ideas are synonymous.

This is the first glimpse of a Deity and powerfully attracts the rational mind to make further discoveries:

The globe with its productions, the planets in their motions, and the starry heavens in their magnitudes surprise our senses and confound our reason in the munificent lesson of instructions concerning God, by means of which we are apt to be more or less lost in our ideas of the object of divine adoration, though at the same time every one is truly sensible that their being and preservation is from God.

A sensibility of mere dependence includes an idea of something on which we depend (call it by what name we will) which has a real existence, in as much as dependence on non entity is inadmissible, for that the absence or non existence of all being could not have caused an existence to be.'

If we advert to the series of the causes of our being and preservation in the world, we shall commence a retrospective examination from son to father, grandfather, and great grandfather, and so on to the supreme and self-existent Father of all.

By extending our ideas in a larger circle we shall perceive our dependance on the earth and waters of the globe which we inhabit and from which we are bountifully fed and gorgeously arrayed; and nextly extend our ideas to the sun whose fiery mass darts its brilliant rays of light to our terraqueous ball with amazing velocity and guilds our seasons with ten thousand charms:—this is not the achievement of man, but the workmanship of God.

We know that earth, water, fire, and air, in their various compositions subserve us, and we also know that these elements are devoid of reflection, reason or design; from whence we may easily infer that a wise, understanding, and designing being has ordained them to be thus *subservient*. Could blind chance constitute order and discernment, and consequently a providence? That wisdom, order, and design should be the production of non entity, or of chaos, confusion, and old night, is too absurd to deserve a serious confutation, because it supposes they could produce the effect of *power*, *wisdom*, and *goodness*.

The benefit accruing to us from reasoning and argument as it respects our knowledge and practice is to explore the truth of things as they are in their own nature—this is our wisdom, all other conceptions of things are false and imaginary. We cannot exercise a thought on any thing whatever, that has a positive existence, but if we trace it thoroughly it will centre in an independent cause, and be evidential of a God. So much for Ethan Allen's Deism.

Thomas Paine, it is allowed, constitutes the very caliber of Deism, the mouth-piece of the mob of infidels! his book is a very extraordinary piece, and better calculated to catch fools and let slip men, than any other publication in the English language; it is divided into two parts, and when he came to look back upon the first of them, after its publication, he said: 'I had neither Bible nor New Testament to refer to, though I was writing against both; notwithstanding which I have produced a work that no Bible believer, though writing at his ease, and with a library of church books about him can refute.' What a fine matter it is to have a good conceit of ourselves; surely, if starting imaginary difficulties constitutes great men, T. Paine is one; if the erection of pontes as sinorum constitutes a man pater assinorum, Mr. Paine must have, and ought to have, a large family. I wonder that some folks do not ask the Geologists what is the base of Africa, and whither South America does not stand upon a thin edge, and consequently liable to be some day blown over into the Pacific by an unheard of Atlanter? Ought we not to laugh at these men and their science, notwithstanding all its admirable points, if they do not answer the following question?

What would the skeleton of the world be if all the waters upon earth were exhausted?

But let us hear the author of the 'Age of Reason' on natural matters. 'It is always necessary that the means that are to accomplish any end be equal to the accomplishment of that end, or that end cannot be accomplished. It is in this that the difference between finite and infinite power and goodness discovers itself. Man frequently fails in accomplishing his ends, from a natural inability of the power to the purposes, and frequently from the want of wisdom to apply the power properly; but it is impossible for infinite power and wisdom to fail as man faileth.

Repudiating human language, as a vehicle of universal revelation, he says, 'It is only in the creation that all our ideas and conceptions of a word of God unite; the creation speaketh a universal language independently of human speech and human language multiplied and various as they be. It is an ever existing original which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be suppressed; it preaches to all worlds, &c. Do we want to contemplate his power? we see it in the immensity of the creation. Do we want to contemplate his wisdom? we see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? we see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? we see it in his not withholding that abundance even from the unthankful. In fine,

do we want to know what God is? search not the book called the Scriptures, which any human hand might make, but the scriptures called the creation. The only idea man can affix to the name of God, is that of the first cause, the cause of all things; and incomprehensible and difficult as it is for a man to *conceive* what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it! So much for Thomas Paine, at present. What he says of nature is equally true of religion, 'For incomprehensible and difficult as it is for a man to think that the First Cause of all things should vouchsafe a verbal revelation to the world, all things considered, he arrives at the belief of it, from the *tenfold* greater difficulty of disbelieving it. The difference is, that Deists worship, if they worship at all, *a dumb Deity*.—The Christian worships the living God, who has been graciously pleased to show that he can, when he thinks fit, speak as well as act. But who would have thought that a deist would have admitted the words *incomprehensible*, and *difficult* in a matter of belief! I thought that Deism was to do away all difficulty and incomprehensibility.

September 1, 1781, he says 'I made an end of reading that curious book, Dr. Parson's *Remains of Japhet*. The very ingenious author has struck much light into the darkest parts of ancient history. And although I cannot subscribe to every proposition which he advances, yet I apprehend, he has sufficiently proved the main of his hypothesis; namely,—1. That after the flood, Shem and his descendants peopled the greatest part of Asia.—2. That Ham and his descendants peopled Africa.—3. That Europe was peopled by the two sons of Japhet, Gomer and Magog the southern and southwestern, by Gomer and his children; and the north and northwestern, by the children of Magog. 4. That the former was called Gomerians, Cimmerians, and Cimbrians; and afterward, Celtæ, Galatæ, and Gauls; the latter were called by the general name of Scythians, Scuti, and Scots.—5. That the Gomerians spread swiftly through the north of Europe, as far as the Cimbrian Chersonesus, including Sweden, Denmark, Norway, and divers other countries, and then into Ireland, where they multiplied very early into a considerable nation.—6. That some ages after another part of them, who had first settled in Spain, sailed to Ireland under Milea, or Melesius, and, conquering the first inhabitants, took possession of the land.—7 That about the same time the Gomerians came to Ireland, the Magogians, or Sythians, came to Britain: so early, that both spake the same language, and well understood each other.—8. That the Irish spoken by the Go-

merians, and the Welsh, spoken by the Magogians, are one and the same language, expressed by the same seventeen letters, which were long after brought by a Gomerian prince into Greece.—9. That all the languages of Europe, Greek and Latin in particular, are derived from this.—10. That the antediluvian language spoken by all till after the flood, and then continued in the family of Shem, was Hebrew; and from this (the Hebrew) tongue, many of the eastern languages are derived. The foregoing particulars this fine writer has made highly probable. And these may be admitted, though we do not agree to his vehement panegyric on the Irish language; much less receive all the stories told by the Irish poets, or chroniclers, as genuine authentic history.”

Agreeably to the above observations from the life of Wesley, some folks have found in the discovery and history of America, an interpretation of the following ancient prophecy—‘*God shall enlarge Japheth; he shall dwell in the tents of Shem, and Cainan shall be his servant,*’ that is, say they, the Europeans, or descendants of Japheth, shall dwell where the Indians or descendants of Shem dwelt in tents, and the Africans or descendants of Cainan, shall be their servants; which is certainly a very curious thought.

CONTINUED FROM PAGE 89.

The manners and customs of the kingdom of heaven—the sweet fellowship of saint, —the exalting exercise of praise—the sublime conversation of the elder brethren, and the spirit of holiness which we have of God, render it as incongruous to our feelings as it certainly would be unbecoming our enlightened reason, and high relation to God, to spend our time and moments of social intercourse in chambering and wantonness.

JOHN, said Mr STANSBURY one evening, you have entered the royal house—you have taken lot with the king’s family, as we Reformer’s say; I hope you may ever appreciate the dignity of the calling which we have of God.

Like the messenger to Elijah, answered John, it is your privilege, Bro. Starsbury, to say ‘I have served God from my youth,’ the case is different with me, I am yet in my youth, but our heavenly Father, by whom my understanding has been enlightened to know his Son, is able, I believe, to keep me unto his heavenly appearing and kingdom.

Perfectly able, my dear John, rejoined Bro. S., and I hope you will ever continue to believe it. The Lord made himself known to Samuel when very young. Jeremiah and John the baptist were filled with the Holy Spirit from their infancy, and Timothy knew the scriptures from a child;—may the Lord preserve you to eternal life, with all his saints

Bro. S. said Mary, you observed in a late conversation, that we had, now-a-days, faith without baptism, and baptism without faith; remission without immersion, and immersion without remission: pray, Sir, in what parties do these different things respectively obtain?

Mr S.—Alas my dear Sister, that they should obtain in any party! I shall answer your question, however; but for the present, allow me to call your attention to a phrase which you yourself used when last speaking of the matter. ‘I am one of those, said you, who *obtained a hope* before baptism;’ pray, my dear Mary, what did you *obtain a hope of* before you were baptized.

M. L.—Why, Mr S., you must be sufficiently aware, I presume, that *Religion* is not more remarkable for any thing than the precious hope with which it inspires those who obtain it; and do not the scriptures command to be ready at all times to give to every one that asketh us a reason of the hope that is in us with meekness and fear?

Mr S.—You must allow me, Sister, to be very plain;—even the phrase ‘*obtain religion*,’ which you have just used is unscriptural and ought to be abandoned. We are as you have stated commanded by Peter to be ready always to give to every one who asketh us a reason of our hope, but I suspect you and your brethren of no slight error on this point, and would with all brotherly affection seek to correct it. What did you obtain a hope of before your baptism?

M. L.—I was baptized, Mr S. in the full hope that God had received me—that I was a Christian—that he had blessed my soul.

Mr S.—Very good, my dear child, I doubt not but he had blest your soul, and I doubt not at all but it was precisely as you *experienced*; see, however, my sister, the state of the case; God had blest your soul, you mean he had made you a *partaker of the spirit of Christ*; now the holy Spirit being by you already received, could not any longer form the object of your hope, ‘for what a man seeth why does he yet hope for?’ says the Apostle, Romans, viii chap. 24 verse, or as it is more properly rendered in our new translation, ‘hope attained is not hope; for what a man enjoyeth, how also can he hope for it?’ In a word the Holy Spirit is not in the new institution an object of hope but is given to all the members of the body of Christ so that if any man have not the Spirit of Christ, he, the Apostle says, is none of his.

M. L.—Mr S. the Holy Spirit, I think, is called the ‘spirit of promise?’ Now, that which is the subject of promise may very properly become the object of hope, according to your own reasoning.

Mr S.—Mary, the force of your observation is more specious than real, for the Holy Spirit is called the *spirit of promise* in reference to the Jews and not the Christians, God promised by Joel, &c. to the Jews, that in the last days or times of Messiah, he would pour out his spirit upon all flesh; the Jews therefore waited for the spirit; and agreeably to the promise, the spirit, as we all believe, came on Pentecost to remain forever with the Christian body, and is therefore no longer the subject of promises to that body, each member, as it is added, receiving its portion of this Spirit; he baptized every one of you in the name of Jesus Christ, for the remission of your sins, said Peter, and you shall receive the gift of the Holy Spirit.

M. L.—I certainly think with you, Sir, that what we have already received cannot with propriety be spoken of as the object of our hope; and as we are all made partakers of this spirit, perhaps we speak improperly when we say, ‘we hope we have received the Holy Spirit.’ Our people, however, may mean more generally, that God has pardoned them, that he has *forgiven them their sins*.

Mr S.—I doubt not, dear Sister, that many mean precisely this, when they say that before baptism they *obtained a hope*, I dare say many mean nothing more than that they hoped God had forgiven them, and yet my dear child, this is a sentiment liable to the same exceptions which I have taken to your own views. The forgiveness of sins is no where the object of a Christian’s hope; with him it is a matter of faith ‘Be baptized every one of you in the name of Jesus Christ, for the remission of your sins,’ &c., all Christians are spoken of and spoken to in the New Testament, as a pardoned people, and so the Apostle’s rule obtains here also, ‘for what a man enjoyeth what does he yet hope for?’

Neither the remission of sins, therefore, nor the gift of the Holy Spirit forms the object of hope. With the Christian, he being put in possession of these things at the time his name is changed from *sinner* to *saint*—at the time he puts on Christ, which is in baptism: if indeed we should say we hope that God, before our baptism, forgives us, then we imply to all who hear us that God has promised to those who received his Son that he will forgive them before they submit themselves to him; but this can no where be shown from the New Testament; Baptism being appointed in the Christian Institution, as the remitting ordinance, the ordinance in which, sinners as such, are pardoned and made ostensibly and publicly the disciples of Christ Jesus the Lord.

M. L.—What then, Bro. S., does the word *hope* point to when used by the Apostles?

Mr S.—There are three things which all mankind stand in need of;—*pardon* for the past, *strength* for the future, and a *resurrection* from the dead. The Christian religion, then, my Sister, purposes to put all its converts into immediate possession of the two first—*pardon* and the *spirit* of holiness: and when the Apostles use the word *hope*, it points to the resurrection of the dead; yes it is the resurrection that forms the object of our hope, and this may be learnt perspicuously from what Paul said to Agrippa. ‘Now I stand, said he, and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope’s sake, king agrippa, I am accused of the Jews! why should it be thought a thing incredible with you that God should *raise the dead*? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, &c.

The Apostle does not introduce the name of Jesus here as if the doctrine of a resurrection originated with him, for this would not have been correct, the Jews as we learn even from the New Testament, believing before the coming of Christ, in a resurrection and in the hope of it instantly serving God day and night, as the scripture which I have quoted discloses.

M. L.—Pray, Bro. S., why is opposition to Jesus Christ and the resurrection spoken of here as being the same thing?

Mr S.—For the following reason I apprehend; God had promised that he would raise up the Messiah from the dead as he saith in the 2nd Psalm, ‘this day have I begotten thee,’ and again ‘thou wilt not leave my soul in the unseen world, nor suffer thy Holy one to see corruption,’ and again in conformity with legal institutes the Messiah was to become the first fruits of those who slept, unless we can suppose a Jewish harvest being reapt without previously offering to God the first fruits; but this would have been contrary to law; the offering of the first fruits being in the institution of Moses, a solemn ordinance. The great harvest of the general resurrection then, was to be preceded by the offering of the first fruits which is the Messiah; and God having raised up our Lord Jesus Christ from the dead according to promise, those who denied the Scriptures in relation to this matter, virtually denied the certainty, perspicuousness, and excellency of those promises which related to the resurrection in general, for it was no where in the law, the prophets or the Psalms stated more plainly that there should be a resurrection of the just and unjust than that the Messiah should be the first that should arise from the dead to give light unto the people and to the Gentiles.

The resurrection of the dead then is the hope that is set before us in the gospel, and it is called the blessed hope, the good hope, the hope of salvation, the one hope, the hope of eternal life, a lively hope, &c. and when a person says he has obtained a hope, he can be understood scripturally only as referring to the resurrection of the dead.

M. L.—What then, Bro. S. would you make the *reason* of your hope? St. Peter bid us be always ready to give to every one that asketh us, a *reason* of the hope that is in us.

Mr S.—The hope of the resurrection of the dead is a very extraordinary one:—that we should expect those who have slumbered in the dust for ages to arise again,—that we should hope all the dead of all ages, and generations, and places—continents, islands,

ivers, lakes, seas, and oceans, to be raised from the tomb, is truly wonderful, and if men ask us a reason for so singular an expectation, we should not be astounded. To the person then, who should put the question to me, who should ask why I expected to be raised from the dead, I should answer, that God has raised up his son Jesus Christ from the dead and has graciously promised to raise us up by Jesus! You then, Sister, hope that God has forgiven you, and I already forgiven, hope for the resurrection; the difference is precisely this: the object of your hope is in the past, mine is in the future; my hope is set before me in the gospel; yours behind you in your articles of faith, creed, catechism, or something else; my hope is as an anchor keeping me from being driven back, yours as an anchor keeping you from going forward. Pray, what reason do you assign those who ask you, for a hope so singular?

M. L.—Bro. S. you have given such an extraordinary position to my sentiments that I fear to speak to you of my *reason* for entertaining them.

Mr S.—Sister Mary, you do not imagine that I use this great plainness of speech because I doubt your sincerity in religion; because I question your election of God? You have by faith been immersed into that most holy name by which we are called and your life has been in strict conformity to your holy profession; believe me then I speak these things only to correct you, not to wound you.

M. L.—I never can deny my experience, Mr S., the joys I felt I never can forget! they will, I hope, be evidence to me for ever and ever of my acceptance with God; yes, when creeds, and confessions, and articles of faith are burnt to ashes, I shall remember the happy moments when by grace I was enabled to say ‘My beloved is mine and I am his!’

Mr S.—It is not necessary, my Sister, that you should either forget or deny your experience if it has any tendency to make you press on to these things which are before nor do I question the reality of your former and early joys; I only wished to know precisely the *reason* of your hope of pardon, through the redeemer, which I now perceive to be your *experience*. When it is said that such a one has obtained a hope, we are to understand then, that the person hopes he is *pardon*ed, and the reason of his *hope*, is his *experience*; but we shall settle this at another sitting.

GRIMKE'S ORATION.

Continued from page 70.

It was our privilege to hear the oration before us; and so uniformly has the Bible been banished from the temples and the festivals of the Muses, that to hear it thus nobly advocated, with all the elegance of a scholar, and all the zeal of a Christian, before a literary society which claims to be among the first, was a surprise, as thrilling and as grateful as we have sometimes felt, when we have listened to the praises of our native country, in the public assemblies of a foreign land.

In our last number we presented Mr Grimke's leading argument for the employment of the Bible as a text book in education, on the score of duty, from the Address before the Richland School.

In the present address, he endeavours to establish its claims to this place on the score of *its literary character* merely. He com-

mences with the following beautiful comparison of Classic and Sacred Literature.

‘Classic Literature stands, like the statue of Prometheus, graceful in its beauty, majestic in its power. But Sacred Literature is the ever living fire that descends from heaven, instinct with life, immortal, universal. *That* is the mausoleum of departed nations, splendid, yet desolate; and bearing an inscription, written indeed, “in the kingly language of the mighty dead.” *This* is none other than the house of God, this is the gate of heaven—its record is the book of life, spotless and eternal—its penmen are Prophets, Apostles, and Martyrs—its ministering servants are Cherubim and Seraphim, the Angel and the Archangel.’

‘The literature of the classics *was not that* PROVIDENT, PROPHETIC, Literature, which studies the past and the present, for the improvement of the future; which labours now upon Man as he is, to make him, in years to come, Man as he should be; for it was modelled almost exclusively on their own mythology and states of society.’

He next inquires what should be the standard of literature, and observes;—

‘If we would estimate rightly the worth of Literature, at any given period of time, we have only to apply these tests; *How far has it honored God? How far has it improved mankind?* If it has dishonored God, if it has debased and corrupted the human mind, let it perish—however various and profound its learning, however beautiful its taste, and magnificent its genius. Such a Literature cannot live, either in its own forms, or in those which spring from it. They contain no principle of perpetuity. But the Literature which is ever mindful of its duty to God, and of its obligation to Man, has within itself the seeds of life, and lives from age to age, transmitted in its original forms, or in endless succession of modifications and improvements.’

He regards Polite Literature ‘as a mode, in which ‘the Creator loves to be honored and praised, by the cultivation of our powers, in all the variety and grandeur, novelty and loveliness, of which the soul is susceptible;’ and thus endeavors to account for its estrangement from religion.

‘Such being the true character and destiny of Polite Literature, how surprising is the fact, that it should almost universally have dishonored God, and have degraded or corrupted man. How can this phenomenon be accounted for? The causes must be sought in the melancholy truth, that the great body of literary men have never written, either under a sense of duty to God, or in the spirit of usefulness to man. Necessity or the love of fame, emulation or envy, love, or hatred, has been the ruling motive with countless

numbers. And why have these inducements possessed such transcendent authority, over the minds and hearts of this host of Authors? *The chief reason* must be traced to the *absolute exclusion of the Bible*, as the only standard of duty, the only fountain of usefulness, *from all our schemes of education*—when the Gauls were ravaging with fire and sword the city of Rome, Albinus bore away in his chariot the Vestal Virgins, and left his family to perish. But the christian scholar, with no such dreadful alternative before him, is content to leave the Vestal Virgin of sacred Literature to perish, while he welcomes to his home, as his choicest friends and instructors of his children, the Priest of Mars, and Bacchus, and Venus, the poetry and mythology of Pagan Antiquity. Language can hardly express too strongly and vividly, our astonishment, indignation, and sorrow, that such should be the fact.

The literary character of the scriptures is next vindicated, in the following animated strains.

‘The existence of such poetry, as is to be found in the Pentateuch, *five hundred and fifty years before the age of Homer*, and of such history, as is contained in the same collection, *one thousand years before Herodotus*, is of itself one of the highest proofs of the divinity of the Scriptures. In all other countries the style of poetry has preceded, by many a century, the style of prose; but here we behold both of them, written at the same time, and in the same work, *with a skill and beauty never rivalled*, except in other parts of the holy volume. That such a *body of Literature* should have appeared successively, *during one thousand and fifty years*, from Moses to Malachi, among such a people as the Jews, unaided by the leading influences that have produced the Literature of other nations, is the more unaccountable, when we consider its vast superiority over every other, and the perfection of its language in its earliest form as a written tongue, without any discoverable or even imaginable, antecedent progress, preparatory to its fulness of glory in the works of Moses. Shall we not, indeed, adopt the language of the Psalmist, so happily applied by Lord Chesterfield, to one of the most memorable events of English History, “It is the Lord’s doing, and it is marvellous in our eyes.”

It is not less remarkable that ‘in all that period of one thousand and fifty years, notwithstanding the changes in the form of government, and the revolutions in the state of society; whether the nation was at the summit of power and glory, or sunk in the abyss of misery and captivity; whether the true religion swayed the Prince and the people, or both of them bowed before the shrine of Idolatry, the same dignity and gravity, the same simplicity and purity, mark the style; the same originality and grandeur of

thought, the same comprehensive and lofty genius, the same beauty and chastity of sentiment, distinguish the intellectual power of the sacred Authors. All other literature has been degraded and deformed, by bombast and conceit, by puerile sentiment and unnatural exaggeration, by vanity and ambition, by passion and prejudice. But no such reproach can be cast upon the Literature of the Scriptures. In them, all is elevated, pure, lovely, consistent. This is the more remarkable when we reflect, that Hebrew is the primitive, oriental Literature. And yet, while it possesses in an unrivalled degree, all the distinguishing influences of Eastern Literature, it is entirely free from the peculiar defects of orientalism. Indeed we may justly say that there is no valuable quality of thought or style in any Literature, ancient or modern, but the same is surpassed in the Scriptures of the Children of Israel.

MEETING.

Agreeably to appointment, a four day's meeting was held at Mayslick, on the 18th, 19th, 20th, and 21st ult. It was supposed that on Lord's day, fifteen hundred persons were present : five brethren engaged actively in the business of the meeting, and ten or eleven individuals were immersed.

We would just notice that the economy to be observed at such a meeting ought to be maturely considered, for very frequently our best wishes and most zealous efforts are rendered abortive for want of a proper plan, and a few moments deliberation.

The fact of commencing operations at the spur of the moment without any preconcerted plan, frequently proves injurious to our cause.

I very well recollect of three of us, a while before the actual restoration of the Ancient Gospel, standing up and in succession, with only a few minutes intermission between the last two, delivering three set speeches of from two to three hours in length each, and then sitting down without ever affording the audience a single opportunity to obey the Son of God. Things, however, are very much changed since that time, and now we meet to preach the gospel that it may be obeyed by those who hear us.

How then ought the ministering brethren, who are present on such occasions, to proceed, in order to produce the greatest possible effect?

Experience suggests the following to me as the best plan to be pursued. The laboring brethren who are to be engaged should have the sole direction of this matter, and should then pitch upon one brother who is capable of handling a distinct topic. When he has enlightened the audience, and has stated, defined, and illustrated his subject, let him give an invitation to the people and be succeeded by his fellows in the character of *exhorters*.

Exhorters, it ought to be observed, should never introduce *new topics*, but only new and striking ideas on the *same topic*.

Exhortations should consist of such things as have a tendency to *move the affections* of those who have believed but not obeyed; they should be elevated, violent, or tender according to the state of the case; bold & lively, striking and animating, containing great and beautiful images, calculated to move the soul and win the world to God.

The person engaged in delivering the leading discourse should not, I think, be called on to immerse; it is on some occasions too much. *The man at the fountain* should be one of the other brethren.

LETTERS.

MURFREESBORO', Tenn. 30th April, 1832.

Dear Bro. Scott—In your letter to me, you wished me to give notice to you of any thing new or interesting here in relation to religion. I proceed to comply with that request. About the time I received your letter I heard Bro. Peyton Smith announce the glad tidings in the neighborhood of Readyville, twelve miles east from this place, and I saw its effects displayed to my delight. Four put on Christ by immersion, on the confession of their belief that he was '*the Messias*;' one of them was my old friend and companion in the study of our profession, Doct. Gowen, he had been a deist, made so, he says, by sectarian discord, but was, by the consistency, power and splendor of the gospel compelled to yield his assent to its truth, and his person a subject to its obedience. I saw him yesterday, he enjoys his translation to the kingdom of the Redeemer, and the prospect of a glorious resurrection to the life which is eternal.

In one week from the day I heard Bro. Smith (which was the first Sunday of this month) he visited a neighborhood twenty-five miles north east of this, and proclaimed to the belief and obedience of twenty-six more. Thus you learn, my dear Bro., that in two proclamations of the gospel of glad news *thirty* were born of water and spirit, and consequently into the kingdom of our Lord; he has since then, together with Bro. Fannir and Carlee, been doing effectually the work of an Evangelist. These are all three able and willing proclaimers of the truth, and are almost constantly riding for that purpose. I seldom see them or hear from them without hearing of the success of the gospel.

'Rejoice O earth! the Lord is king.'

Difficulties, however, present themselves, and I will give you the fair and gloomy scenes in the order of their occurrence.

An old man (whose name shall not be perpetuated by an act of mine) who glories in his opposition, is stirring up some of the devout to schismatize. He is one of the *called and sent*, who he says was educated, or got his *learning* in Bush college, a spiritualizer of the first stamp; too selfish to follow, too ignorant to lead, and too old to learn. He has in some cases, by insinuations, inuendoes, and downright abuse deterred some from a hearty adoption of the truth. Some again from a conscientious unwillingness to embark in that which seems so new, (though in truth it is old) draw back.

We had a meeting here on yesterday and the day before. The

Methodists here, in a spirit of liberality, worthy of republicans and of men, consented that I might publish in our paper, that the congregation would meet in their meeting house. I did so, but before the meeting days arrived, two of the defenders of the faith, who have grown grey in this world, and who are not here (living some miles in the country) more than a half dozen meetings in the year, decided that we are *deists!* &c., (though they have no heard us) and *ordered* the sexton of the church to shut the doors on us. In a paper I have sent you, you may see both communications and an explanation.

The sheriff of the county, Col. Crockett, kindly offered to us the spacious room of the court house. Seats were prepared and our meeting was numerously attended; we had with us many of the brethren who labor in word and doctrine, from neighboring counties; some from Bedford, some from Williamson county, and several from the Nashville church. A society was formed on the New Testament, of eleven members on Saturday, the first ever formed here on this basis. Yesterday Bro. Carlee and Craig spoke to the audience. Bro. Craig descended from the rostrum and invited all who would enter the kingdom to let themselves be known by advancing and giving the hand. Two came up, a gentleman and a lady. He came without expecting to submit, and had no change of apparel; he was provided with it, and they both were immersed by Bro. Hall, into the name, &c.

Bro. Hall has been cautiously examining us for some time, but on yesterday gave us his hand in Christian love and co-operation. He will do much good in the kingdom—indeed he has been highly useful. After the immersion (the first time the waters here have been troubled on that account) we immediately returned to the court house, broke the loaf, partook of the product of the vine, sung a hymn, and parted. Thus ended our meeting, to me the happiest one I ever witnessed, and happiness, joy and love sat in bold relief on the countenances and actions of all the brethren. It is thought that about sixty gave us the hand of Christian fellowship, and partook of the loaf. ‘Jesus, thy blessings are not few.’

If I was not fearful of becoming troublesome with my long letters, I would give you an occasional account of our progress. We send our Christian love to the disciples in Cincinnati. May the Lord bless you with increasing numbers, and faithful brethren.

Yours in the gospel,

FRED E. BECTON, Jr.

[Bro. BECTON, be not afraid of troubling me when you have such communications as the above, to make. I shall be happy to hear from you at all times.]

From a highly respected Brother near Nashville, Ten. May 5.

DEAR BROTHER SCOTT, I returned on last Monday from a two days meeting at Murfreesboro'. We were opposed by the Presbyterians with a *sacramental occasion*; the Methodists locked us out of their house after having first given us permission to occupy it. The liberality of a few of the more enterprising citizens furnished us, however, with the largest room in the court house, comfortably seated. We had ten public speakers from Bedford, Williamson, Rutherford, and Davidson counties; a large and attentive congregation, but introduced only three persons into the kingdom of our Lord. We are most wretchedly deficient. O for a fugleman, a fugleman! an earthly kingdom for a fugleman!

The fields are white unto the harvest, and we have no experienced skilful labourer. Alas! our labourers have too much experience, but it is an experience of worse than Egyptian bondage. Too much skill, but a skill in that rascally science miscalled *christian prudence*. The talents and respectability of the Baptists in middle Tennessee are decidedly in favour of the Reformation, the people are all attention. But how to set forth the truth, untrammelled by our conceits and notions, in that bold, decided and at the same time affectionate and winning manner, that should ever characterize the preachers of the gospel of life and salvation, is, what we, who have been from our infancy, imbibing the hopes, the dreams, the doubts, the fears, of the mystery of iniquity, find not how to do.

CORRESPONDENCE.

From Bro. Asa Runyon. 'Dear Bro. Scott—On Tuesday morning after you left us, a young man of this vicinity came into our place, made the good confession and was immersed by Bro. Burnet. Yesterday Bro. John Smith had a meeting eight or nine miles south where three more confessed the Lord and were immersed. Bless the Lord, O my soul, and all that is within me be stirred up to bless and magnify his holy name for all his precious benefits! Thus you see the good work progresses: may the good Lord prosper the work of Reformation here and all over the land! Yours in the glorious hope.'

From Bro. Jewel Davis, Athens, O. Beloved Friend, I address you with all benevolence of heart and mind, though personally unacquainted. I have seen your pamphlet, please forward a volume to me at this place. I have one more request to make;—Tell me what the Apostle means in Heb. 9 chap. '*For where a testament is, there must also of necessity be the death of the testator?*' I close by telling you that in the midst of a hundred professors of Christianity, in its party forms, I stand alone for the Bible. I hope your publication will aid me.

[Ans. Dear Brother, please read the new translation and you will understand the passage in question.]

From Bro. Rains. 'Bro. Scott, on this day I returned from Red Oak, Brown county Ohio; the church there is about four miles distant from Ripley. Yesterday I immersed four persons and conceive that much good may result from some well directed efforts in that neighborhood. *I have appointed a three day's meeting at Red Oak meetinghouse, to commence on the Friday before the first Lord's day in June next.* May you possess abundance of divine grace. Yours, &c.'

From Bro. A. Soward, Woodlawn. 'Dear Bro. Scott, I rejoice that at the appearance of each successive number of the Evangelist we are furnished with additional arguments for the *Ancient Gospel*. May heaven's blessing be bestowed upon you, and may you by sound doctrine triumph over every opposition.

'We now meet regularly every Lord's day at Beasley's creek where we are highly favoured with the labours of Bro. Rains who fails not to admonish all with his usual ability—we maintain all the ground we at first occupied. Yours, in the glorious hope.'

From Bro. W. Daniel, Todd county, O 'Dear Bro. Scott, We meet here every First day, when the weather admits;—if we hear no proclaimer we read the scriptures, sing, pray, and break bread. I lately attended a three day's meeting of the disciples. I think they amounted to eleven or twelve churches, as many laboring brethren, and perhaps about three hundred and ninety communicants. The conclusion of this meeting was truly an interesting season; every face seemed to speak what was felt in the heart. your numbers come in good time and in good order; much good I think would result from a careful reading of the writings of Bro. Campbell and yourself, but every body apprehends danger. Any Brethren from your part of the country are most affectionately invited to partake of my hospitality, seven miles west of Elkton: please invite all. I see in the last Harbinger some objections to your saying that Jesus baptized Peter. Please reconcile matters. Yours, &c.'

[Dear Bro. Daniel, My words concerning the baptism of Peter are as follows: 'The first person, then, baptized by Jesus, was the first stone laid on this well tried rock; now that first person was *most probably*, Simon, son of Jonas, and for this called by Jesus, *Peter* or stone. But it is said that Jesus baptized *not* but his disciples; this I presume was the true state of the case, so that when in John, iii. chap. 26 v. it is said '*Rabbi* he that was with thee beyond Jordan, to whom thou bearest witness, the *same baptizeth*, and all men come to him,'—nothing more is meant than that baptism was then and there administered by Jesus' authority; this was all I meant, and yet if it were asked me whether I thought Jesus ever baptized any disciple at all, I should answer that I think it very probable he did, but this we never can know, and it would be of little value if we could. Nothing is more certain than that all ought to be baptized.]

From Bro. Dunning, Savannah, Georgia. 'Dear Bro. This section of country, is under the awful influence of the tradition of men to an almost unlimited extent: there are, however, a few exceptions. and but a few—small bodies of disciples who meet on the First day of the week to commemorate the dying love of him who shed his blood for guilty men. May the great King prosper your labors until there shall exist no necessity for any book but the New Testament. -

From Bro. Russell, New Orleans. 'Dear Sir, Your paper is much needed in this place; I wish you could make us a visit; the harvest here is truly great, but the labourers are few. The Presbyterian church, of which Mr CLAPP was pastor, has split—a part of them has petitioned the Legislature to grant a *Lottery*, to raise 25,000 dollars to build a church! Query. Did they build churches in this way in the days of the Apostles?

The following REGISTER, from the American Repository, will doubtless prove highly interesting to the brethren, in as much as it exhibits the comparative strength of the religious sects on the field, and shows how much those have to do, who would dissipate partyism in these states.

ECCLESIASTICAL REGISTER.

Continued from page 96.

NEW JERSEY.—The Presbyterians have 85 churches, 88*ministers, '20 licentiates, and 12,519 communicants; the Methodists, 10,630 members; the Dutch Reformed, 28 churches and 28 ministers; the Baptists, 34 churches, 21 ministers, and 2,324 communicants; the Episcopalians, 20 ministers; the Friends are considerably numerous, and there are some Congregationalists.

PENNSYLVANIA. The Presbyterians have 429 churches, 209 ministers, 39 licentiates, and 38,873 communicants; the Methodists, 140 preachers, and 46,390 members the Baptists, 144 churches, 96 ministers, and 7,561 communicants; the German Reformed Church, 282 churches, and 73 ministers; the Episcopalians, 60 ministers; the Associate Presbyterians, 39 congregations, 18 ministers, and 4,180 communicants: the Evangelical Lutherans, 2 synods; the Dutch Reformed Church, 6 churches and 6 ministers; the Friends are numerous; the United Brethren have about 15 congregations; the Unitarians, 5 congregations and 3 ministers; and there is a considerable number of Roman Catholics, some Universalists, Jews, &c.

DELAWARE.—The Methodists in this state have 15 preachers and 12,304 members; the Presbyterians, 8 churches, 9 ministers, 1 licentiate, and 1,300 communicants; the Baptists, 6 churches, 9 ministers, and 520 communicants; the Episcopalians, 6 ministers.

MARYLAND.—The Roman Catholics in this state have one archbishop, the metropolitan of the United States, and 30 or 40 churches; the Methodists are numerous; the Episcopalians have 57 ministers; the Presbyterians, 11 ministers, 6 licentiates, and 1,058 communicants; the Baptists, 15 churches, 12 ministers, and 680 communicants: the German Reformed, 9 ministers; the Friends are considerably numerous, and there are some Mennonists, 1 congregation of Unitarians, and one of the New Jerusalem Church.

VIRGINIA.—The Baptists in this state have 337 churches, 192 ministers, and 39,440 communicants; the Methodists, 77 preachers and 27,947 members; the Presbyterians, 184 churches, 75 ministers, 15 licentiates, and 7,508 communicants; the Episcopalians, 45 ministers; the Friends are considerably numerous, and there are some Lutherans, Roman Catholics, and Jews.

NORTH CAROLINA.—The Baptists in this state have 14 associations, 272 churches, 139 ministers, and 15,530 communicants; the Presbyterians have 126 churches, 57 ministers, 9 licentiates, and 5,907 communicants; the Methodists, 32 preachers, and 12,641 members; the Lutherans, 45 congregations, 16 ministers, and 1,888 communicants; the Episcopalians, 11 ministers; the United Brethren, 4 congregations and 1,727 members; the Friends, a number of societies.

SOUTH CAROLINA.—The Methodists in this state have 54 preachers and 25,114 members; the Baptists, 6 associations, 169 churches, 131 ministers, and 12,316 communicants; the Presbyterians, 77 churches, 46 ministers, 7 licentiates, and 6,671 communicants; the Episcopalians, 34 ministers; there are also some Associate Presbyterians, Lutherans, Roman Catholics, and Unitarians.

GEORGIA.—The Baptists in this state, have 12 associations, 390 churches, 205 ministers, and 31,797 communicants; the Methodists, 64 preachers and 27,038 members; the Presbyterians, 55 churches, 31 ministers, and 3,034 communicants; Christians, 3 churches and 28 ministers; the Roman Catholics, 3 churches and 3 ministers; there are also some Lutherans, Friends and Jews.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 7. CINCINNATI, MONDAY, JULY 2, 1832. VOL. 1.

SACRED COLLOQUY.

CONTINUED FROM PAGE 109.

NO. 6.

C. SANFORD.—The following facts concerning circumcision, may, I think, be received, Mr R. as having been fully ascertained in our former conversation. 1st. the two ordinances were distinct. 2d. The one was of Abraham, the other of Moses. 3d. Only males were circumcised, but both males and females were dedicated. 4th. Circumcision was administered on the 8th day; but persons and things were dedicated from the 8th day and upwards. 5th. Dedicated persons and things which were redeemable, were estimated according to law; but circumcision did not subject the children to valuation and redemption. 6th, Circumcision was instituted in Canaan—dedication in the wilderness after the abduction from Egypt.

Mr R.—All these things are as you have stated, Mr C. S. but why recur to them? We were engaged in the examination of my syllogism.

C. S.—Your syllogism is a sophism, I beg your pardon; but I acknowledge we were examining it at parting; since that time, however, a small pamphlet of 45 pages on infant sprinkling by a layman, issued in New York, circulated with great industry by your folks, and sold for a trifle, has fallen into my hands, and as the performance is conceived by many to be a rare thing of the kind, bear with me, I pray you, while I read a few extracts illustrative of the fact, that your people, *clergymen* and *laymen*, are universally guilty of the gross misnomer of styling circumcision *dedication*.

‘We have shown,’ says the layman, ‘page 6, Gen. 17, 9, 14, that God solemnly enjoined upon believers the duty of *infant dedication* under the penalty of a curse;’ again, ‘Christ never repealed the law of *infant dedication*, he only changed the form or mod of it:’ again, ‘If ever God repeals this law (of *infant dedication*) he will let us know it in as *plain* and palpable terms as the enactment.’

‘It is true, he says, men take great liberty with God’s commandments, and with his blessed word! one denomination has undertaken to repeal the *second commandment* in the moral law and to substitute something of their own. Another denomination has

repealed the *fourth* commandment, and declared that men are under no moral obligations to obey it. Another denomination has undertaken to repeal *the whole* moral law, but they have no kind of authority for it. Thus (too) our opponents on this point (the Baptists) have to repeal God's law of *infant dedication*, which he instituted and enjoined under the *penalty of a curse*, and they have no right to do so.'

You see, Mr R. in what an attitude you folks are pleased to place us Baptists before the public. 'We are your opponents, you say, repealers of God's law of *infant dedication*!' Obnoxious ourselves to the *penalty of a curse* and struggling to entail the same curse on our children and others! Ah me, Mr R. the scheme of things which hopes assistance from such an abortion as the pamphlet of this same New York layman, may well be itself deemed an abortion: the church which voluntarily resigns itself to the direction of a guide so dismally blind as he, may well expect to be found one day in the ditch, and if in the fall the dreadful confusion should issue in her total dismemberment, all reasonable men will conclude that her entire ruin is only the necessary result of falling from an height to which her merits by no means entitled her ever to have been elevated. I know that our parties affect friendship for each other, but it is the friendship of Joab when with one hand he caught Amasa by the beard to kiss him, and with the other thrust the dagger into his bowels, saying, 'Is it well with thee, *my lord*.'

Mr R.—Mr Charles, I shall have to remind you of the matter in issue—the adjustment of our syllogism:—we ascertained in our last, that *time* and *person* were essentials in the ordinance of circumcision and that my major would include the whole truth if enunciated as follows :

'Circumcision was administered to male Jewish children on the eighth day.'

Does this statement meet your approbation?

C. S.—It does not: for this very special reason too: its terms are not commensurate with the law of circumcision, the ordinance about which we enquire; not sons alone, but servants also were to be enstamped with the covenant seal—'He that is born in thy house or bought with thy money, must needs be circumcised.' I should, however, conceive the following enunciation to include every thing:

Circumcision was administered *a seal* of the covenant to Jewish males, sons and slaves, on the eighth day.

Mr R.—This is correct, and if *time*, *person*, and *purpose*, are by you deemed a *sine qua non*, I submit my major in the form you have given it. Are you satisfied with my second proposition—'Baptism is come in room of circumcision?'

C. S.—I am not; and I am persuaded that you yourself cannot possibly approve it; but supposing it to be correct, then substitute the word baptism for the word circumcision, in your major, i. e. put the one ordinance in room of the other, and the proposition will read thus—'Baptism is to be administered a seal of the covenant, to Jewish males, sons and slaves, on the eighth day!' and this, without the shadow of a doubt, is making the one thing come in *room* of the other in the strictest sense of the word; but this, I venture to affirm, it is not your intention to sustain, and if not, pray what do you mean by baptism coming in the room of circumcision? Is there to be any respect paid to the law of circumcision, in regard to *time*, *person* and *design*.

Mr R.—Mr Charles—'It is by comparing scripture with scripture, that we learn the meaning of any one passage, and the true design of God's ordinances. Whatever can be thus lawfully inferred is as much a part of divine revelation as if stated in so many words in fifty passages of scripture; and on every subject but baptism, Baptists themselves reason and infer as we do; else would they never admit a female to communion in their churches, nor observe the first day of the week as a holy Sabbath.'

By the proposition in question, viz, that 'Baptism has come in room of circumcision,'

'We contend that, as Jews, accustomed to the membership of Infants in the church of God, under the Old Testament dispensation, the apostles must have considered themselves bound to admit the infants of believers into the gospel church by baptism just as of old they were admitted by circumcision—because no direction to the contrary was given by the Lord.'

C. S.—If the Lord, Mr R. told his apostles what they were to do, it was unnecessary for him to tell them what they were *not* to do. But if the apostles were to be guided in Christian affairs by what they were accustomed to in the Jewish church, then baptism itself never would have been administered by them at all: again—If the examples of all the female disciples in all the churches from Jerusalem to Rome is not proof positive of female communion then we have none, and as for what you say of the Sabbath, we Baptists are willing to use a pure language and, with the apostles, call things by their own names: they style the *seventh* day the Sabbath, and so do we. The *first* day of the week we call, as they do, the First day of the week, and the Lord's day, and are willing to sing—

The Jewish Sabbaths are no more,
The earthly rest is gone.

You say, 'whatever can be lawfully inferred is as much a part of divine revelation as if stated in so many words in fifty passages of scripture!'

Lawfully inferred! pray, who is to decide when a thing is lawfully inferred: what is lawfully inference among Catholics is most certainly unlawful among Protestants. Catholics infer the papal succession, but Episcopalians deny this inference. These last again infer the three orders, as they are called—of Bishops, Priests, and Deacons in the Christian church; this inference you wholly reject and assert an equality of rank among the bishops of the church: again, many infer the dedication and consecration of houses and children; and these we feel ourselves called upon totally to reject as inferences which involve the purity and principles of Christianity which it is our duty by every lawful means to defend:—I wish, Mr R. we could believe the Scriptures to mean what they say, and that we could do what they absolutely command; heaven, I vouch, would never inculpate us for failing to draw inferences.

But to return:—A syllogism is an argument consisting of three propositions so constructed and disposed as that the last shall be necessarily inferrible from the two which precede it, called the premises, as if A is equal to a hundred, and B is equal to a hundred, then A and B are equal to one another. If the matter in issue, be one of importance, the necessity for adjusting the several parts of the argument is proportionally increased. Now, this case involves a divine institution and per consequence, the divine authority; our responsibility is therefore immense; for woe betide the man that sitteth in the house of God, seeking to change times and laws, and shewing himself that he is God.

Mr R.—What exceptions, pray, do you take to the last of my premises, that Baptism is come in room of circumcision?

C. S.—I object to it as not warranting the conclusion; and I object to the conclusion as not being found in the premises. You conclude—'Therefore baptism is to be administered to infants;' not a word about the time when it is to be administered! not a word here about male infants! and yet it has come in room of circumcision. I protest then, that, unless you would make up the *subject* and *predicate* of your concluding proposition of matter not found in the two which precede it—and then your syllogism is not worth a pin—unless I would accept of a singular commission for true reason and be satisfied with a *sophisma equivocationis* instead of a legitimate consequence, I must object to your conclusion as irrelevant. Do you not wish to prove in the conclusion that the male and female infants of Christians are to be baptized? or do you presume to exceed the *data* of the Confession and Catechism, and administer it not only to the children of such as are

members of the visible church, but to their slaves and to the children of their slaves also, for as matters stand at present, and if you would make up your conclusion from the premises, and so derive from the argument the advantages it naturally affords, then the whole syllogism must read as follows :

Circumcision was administer a seal of the covenant to Jewish males, sons and slaves on the eighth day,
 But baptism is come in room of circumcision.
 Therefore baptism is to be administered a seal to Jewish males, sons and slaves on the eighth day.

Mr R.—There is a small volume in circulation entitled *Infant Baptism a Scriptural Ordinance*; and baptism by sprinkling lawful, by William T. Hamilton, A. M. pastor of the first Presbyterian church, Newark, New Jersey; this volume was issued in the early part of last year, and contains some excellent things on the subject which the author professes to write upon; with that gentleman I am willing to say. 'The advocates of infant baptism cheerfully admit that the Scripture furnishes no express command nor any plain and undeniable example of the baptism of infants; but while making this admission we contend that the examples of household baptism, though it is not expressly said of any one of those households that it contained young infants, are yet directly favorable to the doctrine of infant baptism; the probability being stronger that they did contain children than that they did not, while the case of the jailer's household, furnishes no light ground for the baptism of some on the confession of the faith of others, not their own. At the same time we contend that an express command for the baptism of infants was unnecessary *since they had for ages been received into the Jewish church by circumcision.*'

C. S.—If, Sir, as Mr H. and you contend infants were received into the Jewish church by circumcision, then not a single female could have been in that church, which was not the fact, for females as well as males eat the Passover, and were in the church without circumcision, a matter which of itself sufficiently evinces that children were not received into the Jewish church by circumcision.

But seeing circumcision is not of Moses but originally of Abraham two questions arise: 1st. Why did Moses give the Jews what they already had, viz. circumcision, and for what purpose did he give it them?

I shall answer the last first. If any be ignorant of the truth of the case let him listen to the apostle who delivers himself on the origin of the Jewish church, as follows—'Moreover, brethren, I would not have you ignorant how that all our fathers passed through the Red sea and were all baptized unto Moses in the cloud and in the sea.' The moment then the people were baptized into Moses in the cloud and in the sea, and stood on the shores of deliverance, that moment they, their children and servants, males and females forever, were his disciples, and constituted his church, or, what is the same, the Jewish church; they are called, '*the church in the wilderness,*' by Stephen. Moses then did not give his disciples circumcision to introduce them into his church for that would seem nonsense, seeing they had become his church by baptism, but he gave his church circumcision to introduce her into the covenant of circumcision whatever that might be.

Again. Why did he give them circumcision seeing they already practised the rite? They practised it only as the descendants of Abraham, but now they had become a people redeemed by Moses, and were his disciples or church: if now they practised circumcision without his authority they virtually denied their discipleship; and if as his disciples they practised it not, then the law would have been against the promises, and the covenant concerning the Messiah made of none effect. He gave them circumcision, then that, as his church they might be introduced into the cov't of circumcision and with this view of the subject agree the words used at circumcision; the father said, 'Blessed be the Lord our God who hath sanctified us by his precepts and hath com-

manded us to enter the child into the covenant of Abraham our father.' Now if Moses' baptism did not come in the room of circumcision, John's baptism did not come in the room of circumcision; and if John's did not, neither did Christ's. I know of no other, therefore, that could come in its room but *infant baptism*, and as this, it is acknowledged by you, is not supported by any express commandment, nor is sustained by any example in Scripture; these may suffice to condemn it in the judgment of all pious men.

But I would recur to your syllogism and ask a statement of your conclusion, what would you prove? what would you mean ultimately by infants? sons, or sons and daughters; slaves, or the sons and daughters of slaves? or all of them together?

Mr R.—I know not, Mr C. that I can state what I intend to prove in better form than it has been by said Mr Hamilton. 'The right of infants to admission to the church by baptism, says he, rests, then, on the truth of these few propositions.'

1st. Before the advent of our Lord, God had a true church on earth; and for many ages, that church had existed under a regular organization provided in the Abrahamic covenant

2d. The Abrahamic covenant is still in force, and consequently the Christian church is but a continuation of the Jewish.

3d. Infant membership in the church once established of God, never revoked, still remains.

4th. Under the gospel dispensation, baptism is substituted in the room of circumcision as the seal of God's covenant.

From all which, once established, it will follow that infant baptism is a scriptural practice, to avail ourselves for our children, at once a duty and a privilege; and with this conclusion the language and the conduct of Christ and of his Apostles, and the testimony of Church History will be found on examination exactly to accord; while all the objections that can be urged will be seen to be void of force.'

C. S.—Stop, Mr R. I pray you, I had no intention when we began of entering on a discussion of all that has been, and that can be said on the subject of sprinkling infants. I meant only to try the merits of its pretensions so far as scriptural precept and example are concerned; and seeing its advocates, as Mr Hamilton and you cheerfully admit that the scripture furnishes no express commandment, nor any plain and undeniable example of the baptism of infants, I mean to content myself with this admission.

You have seen, I perceive, the vagueness and uncertainty of your syllogism, and that its premises lead legitimately to a conclusion which Presbyterians themselves would not support and *which they never practise upon*; and as for Mr Hamilton's four propositions, I meddle them not. I have seen his entire performance which is only a reiteration of what others of his brethren have said.

If this is the course you intend to pursue in order to prove that baptism is to be administered before faith, I shall beg of Mr Stansbury to be allowed to resign the conduct and management of this matter into his hands.

Mr STANSBURY.—I have seen the pieces by the Layman, and by Mr Hamilton, referred to in your conversation; they at least evince the eagerness of Presbyterians to propagate and support infant sprinkling and put down all opposers. Mr Hamilton, page 100, notices the performance of his lay-brother in the following handsome terms—'since this work went to the press, says he, a pamphlet, entitled 'The Scriptural Directory to Baptism,' by a Layman, published at New York, 1830, has been put into my hands, and perused with great pleasure!'

I feel with Bro. Charles on this matter; without deeming it necessary to enter upon the examination of propositions which have long ago been confuted, suffice it that the advocates of infant sprinkling cheerfully admit, that neither precept nor example for their practice is found in Scripture. The great order of things, therefore, which constitute the glorious gospel, viz, Faith, Repentance, Baptism, Remission, the Holy Spirit, and the Resurrection cannot be impinged scripturally by this unlawful custom of sprinkling infants.

THE JEWS.

Prophecies relative to—The return of the Jews—The advent of Messiah—The Resurrection of the dead—The glory of the Messiah's kingdom, and The punishment of the nations.

There is not in the annals of the world, perhaps, any popular affair more singularly striking than the *fact*, that notwithstanding the deadly contentions which have taken place between the Jews and Romans for the Holy land and for Jerusalem in particular; notwithstanding the fierce and fatal contests, that a desire to be the possessors of this country and city, has lighted up between Jews and Christians, and Christians and Turks, and Saracens, and men of all religions, and men of no religion; notwithstanding all the blood and treasure expent on crusades, wars, battles, sieges, and sackings, time which trieth all things, should ultimately resolve the right in favour of those who have been fairly beat out of it by all, namely, the Jews: Christians, generally, are now willing to admit that Canaan belongs of right to the Jews, and that in conformity with the predictions of their prophets, and the mysterious providences of Him who marks out for men the bounds of their habitation, this ancient and famous nation after 1700 years expulsion, must speedily return to the land of their fathers.

The prophecies relative to this and the other illustrious matters found in the caption to this paper, will form the subject of a few essays which we hope will be equally pleasing and profitable to the Brethren.

‘The first who prophecied concerning the future restoration and salvation of the Jews, says David Levi, was Balaam; and his prophecies afford a manifest proof of the particular providence of God over his people, and his peculiar love towards them.’

We shall commence, therefore, with the prophecy of Balaam, which is divided into four distinct parts, and reads as follows: Num. 24—25 ch.

BALAAM'S PROPHECY.

1st. Balak, the king of Moab, hath brought me from Aram, out of the mountains of the East, saying, come curse me Jacob, and come defy Israel. How shall I curse whom God hath not cursed; and how shall I defy whom the Lord hath not defied; for from the top of the rocks I see him, and from the hills I behold him; lo! the people shall dwell alone and shall not be reckoned among the nations: who can count the dust of Jacob and the numbers of the fourth part of Israel: let me die the death of the righteous *among them* and let my last end be like his!

2d. Rise up, Balak, and hear; hearken unto me thou son of Zippor, God is not a man that he should lie; neither the son of man that he should repent; hath

he said and shall he not do it? or hath he spoken and shall he not make it good? behold I have received a commandment to bless, and he hath blessed and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn—surely there is no enchantment against Jacob! neither is there any devination against Israel; according to this time it shall be said of Jacob and of Israel ‘*What hath God wrought.*’ Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey and drank the blood of the slain.

3d. How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river’s side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters; he shall pour the water out of his buckets, and his seed shall be in many waters; his his king shall be higher than Agag, and his kingdom shall be exalted. God brought him out of Egypt, he hath as it were the strength of a Unicorn; he shall eat up the nations, his enemies, he shall break their bones, and pierce them through with his arrows: he couched, he lay down as a lion, and as a great lion, who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

4th. And he took up his parable and said Balaam the son of Beor hath said and the man whose eyes are open hath said: he hath said who heard the word of God and knew the knowledge of the Most High; who saw the vision of the Almighty falling into a trance but having his eyes open.

I shall see him but not now; I shall behold him but not nigh; there shall come a Star out of Jacob, and a sceptre shall arise out of Israel and shall smite the corners of Moab and destroy all the children of Seth; And Edom shall be a possession. Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion and shall destroy him that remaineth in the city. And when he looked on Amelek he took up his parable and said Amlek was the first of the nations,* but his latter end shall be that he perish forever. And he looked on the Kenites and took up his parable and said, strong is thy dwelling place, and thou puttest thy nest in a rock; nevertheless the Kenite shall be wasted until Ashur shall carry thee away captive. And he took up his parable and said, Alas, who shall live when God does this! And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he shall perish forever. And Balaam rose up and went and returned to his place.

OBSERVATIONS.

1st. In the first division of this celebrated prophecy, Balaam, if we may believe a distinguished Israelite, notices the origin and noble descent of the Jewish nation sprung from the ancient patriarchs and matrons of old, whose faith was firm as the rocks, and stedfast as the hills—also that they would continue unmixed among the kingdoms, ‘The people shall dwell alone.’ Their vast number; and the happiness of the righteous among them.

2d. In the second part he advances a step from the origin of the nation to their deliverance from Egypt ‘God brought them out of Egypt,’ glances again at their happiness as God’s people; the gift of prophecy which they exclusively inherited, and the terrible

*Who fought against Israel in the Wilderness, See Exod. xvii. 8 v.

attitude they assumed towards their enemies in approaching the Holy land—‘Behold the people shall rise up as a great lion.’

3d. In the third part, Balaam beheld their subsequent settlement in Canaan, where the precipitous hills poured down the dashing waters as from buckets, and where the blessed husbandman sowed his seed by all waters, driving thither, as Isaiah says, the feet of the ox and the ass. He then notices their elevation to the rank of a distinct kingdom in the days of Saul, who conquered Amalek and led captive their prince Agag—‘His kingdom shall be higher than Agag!’—ends by a note of their present deliverance—their strength and glorious power, saying, blessed is he that blesseth thee, and cursed be he that curseth thee.

4th. In the fourth and last part of the prophecy, Balaam carries the history of the nation forward to the advent and triumphs of the Messiah. ‘I shall see him but not nigh;—I shall behold him but not now! There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the walls of the children of Seth’

The following is from ‘Dissertations on the Prophecies’ by a learned Israelite:—‘He here informs Balak of the entire subjection of Moab to the Israelites; and not only Moab, but the whole world, for all mankind are included in the general term, the children of Sheth;* for the posterity of Cain, and all Adam’s other sons, perished in the deluge, so that the line of Sheth only, was preserved in Noah and his family.

‘By the breaking down of the wall, he shewed their utter subjection, and the entire subversion of their kingly power, and different forms of government by the Messiah, agreeable to what the prophet Isaiah says,† “The lofty looks of men shall be humbled, and the haughtiness of mortals shall be bowed down, and the Lord alone shall be exalted in that day.”

‘He then speaks of the subjection of Edom, of Amalek, and the Kenites, and in verse 24, proceeds, “And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish forever.” By the ships of Chittim, he pointed out the Romans, who were to afflict Ashur, or properly the Assyrians, and Eber, i. e. the children of Eber, the Jews; and this was fully accomplished: for as Dion informs us, Assyria, properly so called, was conquered by the Emperor Trajan: and it is well known, that the Romans under Vespasian and Titus, destroyed the second temple, and carried the nation into this long and dreadful captivity: he therefore adds, “And he also shall

*With this explanation agrees what is said in Revelations concerning the advent of Messiah. When the last vial is poured out the ‘*cities of the nations fall*,’ when the last trumpet is blown the kingdoms of this world become the kingdoms of our Lord and of his Messiah, and when the sixth seal is opened, the kings of the earth, the great men, the rich men, the mighty men, and the chief captains, and every bond man, and every free man flee to the mountains and to the dens and caves of the earth, and call upon the mountains and rocks to cover them, and to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb!

† Isaiah, ii. 11, 17

perish:" that is, Chittim, the Romans shall be utterly destroyed, because they were the enemies of the Jews, and afflicted them sorely. And this is only a duplicate of what is mentioned in the above, when speaking of Edom, "And he shall destroy the remnant out of the city." And which is the fourth beast mentioned in the prophecies of Daniel, as denoting the last of the four great monarchies, as will be fully explained in the course of these Dissertations.'

What have we then in the last division of the prophecy under consideration? 1st. The Jewish nation by its kings should triumphantly subjugate Moab, Edom, Amalek, and the Kenites, till the Assyrian should carry this last tribe into captivity. 2d Assyria herself, with the Jews should be afflicted by the Romans. 3d. David's sceptre in the hands of Messiah shall destroy the Romans and break down the government of the world, and carry the glory and renown of the Jews to the highest pitch—'His kingdom shall be exalted.'

(To be Continued.)

FORMATION OF CHRISTIAN CHARACTER.

No. 3.

The Jews say 'Moses taught them their religion in six hundred and thirteen precepts—three hundred and sixty-five negative and two hundred and forty-eight positive ones; but David comprehended them in eleven, as enumerated in the following Psalm :

Who can sojourn in thy tabernacle? O Lord!
 Who can dwell in thy holy mountain?
 He who walks uprightly and exercises righteousness,
 And speaks truth in his heart;
 Who calumniates no one with his tongue,
 Does no evil to his neighbour,
 And never reviles those near to him;
 Esteems not the contemptible;
 And honors those who fear the Eternal,
 Who swears to his injury and breaks not his oath,
 Who never lends his money on interest,
 And protects the innocent without bribes;
 He who acts so shall not be moved forever.'

Isaiah, xxxiii, ch. 15^v. they say, 'Comprised them in the following six—'He (the godly man) walketh righteously; and speaks uprightly; despiseth the gain of oppression; withdraws his hands from the touching of bribes; stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.

The remainder of the passage in Isaiah is very elegant; 'He (who does these

things) shall dwell on high : his place of defence shall be the munition of rocks ; bread shall be given him ; his water shall be sure ; thine eyes shall see the king in his beauty ; they shall behold the land that is very far off.'

But 'Micah, vii. ch. 8 v., they say, taught all the precepts in three articles—'To do justice ; to love mercy, and to walk humbly with thy God'—justice, mercy, and the love of God ; these are, as our Redeemer has said, the great things of God's law.

Paul informs us Christians, that the grace of God comprehends in five words the sum of Christian morals, 'teaching us, says he, that denying all *ungodliness* and *worldly lusts*, we should live *soberly*, *righteously* and *godly*, in the present evil world.'—Sobriety respects ourselves ; righteousness respects our neighbours ; and godliness respects the Eternal—the father of our Lord Jesus Christ. Now, the two negative precepts, namely, *ungodliness* and *worldly lusts*, just balance the three positive ones, and are counter to them ; *ungodliness* is opposed to *godliness*, and *worldly lusts* are opposed to *sobriety* and *righteousness* ; for he who indulges in *worldly lusts* will hurt both himself and his neighbour.

Our blessed Redeemer, however, summed up all the law and the prophets in two precepts, and so went beyond both Micah, Isaiah, David, and Moses ! 'Master, said a lawyer, which is the greatest commandment in the law ? Jesus said unto him, 'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment ; and the second is like unto it : 'Thou shalt love thy neighbor as thyself ;' on these two commandments hang all the law and the prophets !'

Blessed be God for the instructions of his Son, the Lord Jesus Christ !

We have seen in the two preceding pieces on this subject, that the principle on which God proposes to make us what he would have us to be is, *Faith*, and that the great end of Christian character is *usefulness*. Faith and utility then are the extremes ; the beginning and the ending ; the alpha and the omega of this matter ; and the last is always to be taken as a proof of the faith. One of the most striking exceptions which God took to the character of the Jews, was their unprofitableness. 'They are become altogether *unprofitable*,' he said, 'there is none of them that doeth good, no, not one !' This, too, is the character of the present Christian profession, and I travel no further for a proof of the charge than to the *ungodliness* of the population among whom Christians are found. Society is full of deists, atheists, and worldly, opposing and apostatizing professors ; there is no consecration of person and spirit here ; no devotedness ; no day and night agonies ! no wrestling ! no tears ! no cries ! the whole is a religious desolation spread around like the temple of Jerusalem when delapidated by the Emperor Titus.

Faith, like the mainspring of a watch, sets the whole in motion, and working by love in the man of God and church of God, purifies the heart, impels to the obedience of the gospel, and developes itself in all those things which are comprehended in *Sobriety*, *righteousness*, and *godliness*. Sobriety, it has been observed, respects ourselves ; righteousness, respects others ; and godliness respects the father of our Lord Jesus Christ.

To begin with the last first, *Godliness*, Perhaps the Spirit of Christ urges a man first of all to godliness, and godliness discovers itself first of all in gratitude,

and gratitude, in thanksgiving and praises to the Most High; and this agrees with what is said by the Apostle—‘because ye are sons, God has sent the spirit of his Son into your hearts, crying, Abba, Father!’

He, then, that would be clothed with the new man, the new character which it is the end of Christianity to form in her disciples, must begin with godliness, and his godliness must be allowed all freedom in developing itself in the manners and customs of our religion; it must be allowed to discover itself in all thanksgiving and praises on all occasions, at all times and in all places. In every thing, says the Apostle, giving thanks. This was the Apostle’s own custom, and for this we have the example of our Lord Jesus Christ, who again in this matter was imitated by his immediate followers the primitive Christians. The following will illustrate the words of the Apostle where he bids us in every thing give thanks. the piece is from a Jewish book, and shows to us the manners and customs on this point of that ancient, venerable, and illustrious people from whom we have received our holy religion.

“ Before eating bread made of rye, wheat, &c. they said ‘ Praised be thou, O Eternal our God, king of the world, who producedst bread from the earth.’ Over any kind of cake: ‘ Praised be thou, O Eternal—who didst create food of various kinds.’ Before drinking wine: ‘ Praised be thou, O Eternal, who didst create the fruit of the vine.’ Over all kinds of fruit, which grow on trees: ‘ Praised be thou, O Eternal, who didst create the fruit of trees.’ Over all productions of the earth or the fruit of shrubs: ‘ Praised be thou, O Eternal, who didst create the fruits of the earth.’ Over cheese, meat, eggs, &c. and all kinds of drink except wine: ‘ Praised be thou, O Eternal, through whose word all came into being.’ After the enjoyment of the last mentioned kinds of food and drink, they say the following grace: ‘ Praised be thou, O Eternal our God, king of the world! who didst create many beings with wants, which make them dependent on other creatures, through which the existence of all living things is preserved; praised be thou, Everliving God!’ At smelling aromatic herbs or flowers: ‘ Praised be thou, O Eternal, who createdst aromatic herbs.’ Over other aromatics, which do not grow out of the earth: ‘ Praised be thou, O Eternal, who didst create various kinds of aromatic things.’ At the sight of a rainbow: ‘ Praised be thou, O Eternal, who rememberest thy covenant, remainest true to thy word, and fulfillest thy promise.’ At the sight of trees in bloom: ‘ Praised be thou, O Eternal, who didst suffer nothing to be wanting in thy world, and didst create such beautiful beings and agreeable trees in the same, for the gratification of the children of men.’ At the sight of lightning, &c. ‘ Praised be thou, O Eternal, who always continuest to renew the works of the creation.’ Over thunder and heavy storms: ‘ Praised be thou, O Eternal, whose power and all ruling strength fill the universe.’ At an unfortunate occurrence, or when we hear an evil account: ‘ Praised be thou, O Eternal, who art a just judge!’ At the hearing of good news, or at a fortunate occurrence: ‘ Praised be thou, O Eternal, who art an ever kind benefactor.’ At the enjoyment of any *new* thing, and the commencement of festivals, and before the reading of the book of Esther on Purim, &c. ‘ Praised be thou, O Eternal, who hast preserved us alive, and in health, and permitted us to live to this time.’”

Such was the godly customs of the Jews, and such, too, the customs of the ancient Christians. Let us, then, be Christians of the ancient stamp, full of godliness, that ever breathing godliness, which, like the air we respire, is ever present at all times, and in all places. Let us be forward in adopting and practising all customs by which good men may be nurtured up and perfected in their souls: let all the objects of sense, all that we either see or hear, or touch, or taste, or smell, let every thing in nature and in religion excite in us gratitude to God, and let us on all occasions, freely, and in spite of all opposing circumstances, express that gratitude in words and actions, and say—‘Blessed be the God and Father of our Lord Jesus Christ;’ so shall the world learn righteousness.

Bro. R. is exceedingly timid; he would startle at the sound of his own voice, were he on any emergency to say ‘blessed be our heavenly Father.’ Morning opens her eyelids but not his mouth: evening comes on apace but he cries not ‘Praise the Lord.’ No phenomena in the atmosphere, in the field, or in the forest, can at all overcome his turn for silence;—the aromatics that spice the garden, or the orchards touch his senses and his heart too, but the habits of the *party* from which he made his descent keeps him as silent as the grave. He hears preaching and likes it, but he does not cry ‘Blessed be God,’ he does not exclaim, ‘glory to the God and Father of our Lord Jesus Christ.’ ‘Glory to God in the highest heavens!’

The manners of the ancient Christians would never be restored, if all acted like R., yet R. is just as good a man as any in the church, and is sincere in his devotions too, but first impressions—alas, first impressions are not easily erased; courage, courage! the state of things calls imperiously for courage.

Q. Is very anxious to restore the manners of the ancient Christians, and to be clothed with the whole new man, but he feels the want of *living example*; he feels that a *model* of individual Christian character, together with a *model* church is wanting. The Saviour while on earth, was that living model, and the Apostles were fashioned after him; they transmitted or reflected his glory upon the primitive disciples, and they upon their children; but now all is lost, and the manners of the present Christians and of the Christian church, resemble neither those of Jews, nor Idolaters, nor Turks, nor Catholics; but are dry and unsocial as those of the recluse philosopher of the age. In short, Q feels that his parents neglected him; that he was not taught the mechanics, if the reader will permit the word, the mechanics of the gospel; he was not brought up in the nurture and admonition of the Lord, and now since he has tasted that he is gracious, and feels the spirituality of the institution, the mechanics of it sit very awkwardly upon him indeed; but let Q take courage, there are a great many redeeming things in the party to which he has joined himself. The ancient gospel, and ancient order form an excellent foundation for the disciples to build their Christian character upon; and they have, without corruptions, put into their hands the Bible, where Jesus appears, if not a living model, yet a historical one, and to be imitated in all things.

Who knows whether a little patience, and a little more enquiry and resolution on the part of the present Reformers may not put the succeeding generation in possession of real Christian character, and Christian churches with all their manners and customs;—may the good Lord grant it.

THE CHURCHES.

Many of our churches have suffered exceedingly from the want of good government ; many of them are entirely without presidents, and almost all of them without men entrusted with the pastoral care ; the consequence is, that the individual members feel but little responsibility. The ordinances of Christ's house are not revered ; the wholesome discipline of the divine institute is not enforced ; the righteous are grieved, and the holy profession of Christianity is wounded.

The first thing to which a small number ought to attend, should be, to put themselves under the care of one or two of the gravest and most respectable of the brethren through whom they will be responsible to one another as the body and church of Christ. These guardians should open and close the meetings—preside in the assemblies of the saints—look that grievances be redressed according to the law of Christ—attend to the cases of those who commit public faults—receive reasons from absentees—make them known to the body, and see that the flock of God be fed which he has purchased with his own blood.

As for the term of service, it might be judged most prudent to let it be short. It does not suit humanity to be appointed forever, and there is nothing in the nature of the office of Overseer, nor in what is said of it in Scripture, to force us to conclude that men were appointed during life. Elections might take place every three or six months. The Jews elect the Presidents of their synagogues in some instances for the term of one year only.

It was very proper in the blessed father, otherwise it would not have taken place, to say to his Son—'Thou art a Priest forever ;' but it does not suit us to say to mere men 'You are Bishops forever.' Give it them for three or six months, and if under their care the society grow in grace and in the knowledge of our Lord Jesus Christ, re-elect them, if not, take others ; but no church should ever be without Presidents, and the best men possible should be obtained for elders—men such as the Apostle describes :—

Men who do not earn *money by base methods*, as Paul says, but the possessors and practisers of some honest calling, in farming or in the mechanic arts ; the habits of such active men, if they love the Lord and the brethren, soon carry them beyond men of a more speculative turn, and make them the very honor and glory of Christ.

'Can you name any trades, says the Jewish Chatechist, which are forbidden to us by the laws of our (Mosaic) religion.

Answer. There are none. On the contrary, religion makes it the duty of every parent to teach his son some trade or useful art,—and the Talmud adds—'The man who does not teach his son some mechanical trade, is as bad as if he had taught him to become a highwayman !' Again says the Chatechist.

Have our teachers of blessed memory, ever set us the example in this respect ?

Ans. Certainly. Agriculture was the favorite pursuit of our ancestors, and the greater number of the Talmudists were mechanics. They even thought it honorable to be called after their trade, as for instance—

Rabbi Jochanan, the Shoemaker,
 Rabbi Joseph, the Carpenter,
 Rabbi Jehoshua, the Smith,
 Rabbi Simon the Weaver, &c.

They used to carry their tools publicly about with them and said 'every trade is honorable, it honors the master.' These excellent Israelites pursued their daily labours with confidence in God without apprehension and anxious cares, in the hope that God would send them a blessing and prosperity in their undertaking from his high abode in the heavens.'

Our holy religion also was wont to be adorned in the beginning with such bishops and guardians. It commenced with

Prince Jesus, son of God, the Carpenter,
 Apostle Peter, son of Jonas the Fisherman,
 Apostle Andrew, Peter's brother, the Fisherman,
 Apostle Matthew, the Tax gatherer,
 Apostle James, son of Zehedee, the Fisherman,
 Apostle John, James' brother, the Fisherman,
 Apostle Paul, the Tentmaker,
 Evangelist Luke, the Doctor,
 Evangelist Zenas, the Lawyer, &c.

If then we want bishops and guardians, and our churches never can do well without them, let us not look to high things, but condescend, as the Apostle directs, to men of low estate. Nothing in this matter, I confess, ever excited a more pleasing feeling in my soul than on entering a large and flourishing church, to see as the guardians of her rights and interests, bishop Mc—— the Miller; bishop D—— the Sugar press maker, Br. M. the Carter, and Br. R. the Brazier.

These trades are honorable, and men, when they are otherwise fitted for the office of Overseer in our churches, should be reckoned the more honorable if they practice them. It should, however, be carefully noted that it is highly dangerous for any man, it matters not what his present standing is, to assume powers and exercise duties which have not been delegated to him by the body; and it would be just as inconsiderate in any body to make it necessary for any of the brethren to do so. To appoint presidents and not to be responsible through them to the body, is as bad as for individuals to demand responsibility of the members of a body that has never appointed them the overseers thereof, and no government is worse than all.



GENERAL ASSEMBLY.

The General Assembly met agreeably to appointment in the First Presbyterian church in the city of Philadelphia, May 17th, 1832. Nathan Beman, Ex Moderator, opened the Assembly by a sermon on Acts, xix. ch. 20 v. *'So mightily grew the word of God and prevailed.'*

The discourse turned upon the *'Inefficacy of modern preaching.'* In an outline of it by a correspondent in the Standard, the Dr., it is stated, said that 'The success of the Gospel in primitive times was amazing. Three thousand at one time, five thousand at another, and a great number of the priests were obedient to the faith; the Gospel was then clothed with peculiar power. The effects produced were entirely disproportioned to the apparent causes which produced them. The successors of the first preachers have not been equally successful. Hence the inefficacy of modern preaching is a legitimate subject of inquiry. No doubt the reasons of failure are many. We can only now fix on a few particulars.'

In the course of the enquiry the Dr. stated, as preachers are wont to do,—1st. 'What the difference between *ancient and modern success** was was not to be ascribed to,' and afterwards what it really was, which he conceived gave such success to the primitive labours.

1st. The difference between ancient and modern success was not to be ascribed to the moral disposition of the hearers; 2d. nor to the gift of inspiration, 3d. 'nor to God's sovereignty; but positively— 1st. To the devotedness of the primitive preachers; 2d. The

abundance of their labours; 3d. Their simplicity of manners; 4th. Their appeals to the hearts and consciences of their hearers; 5th. They were men of prayer; 6th. They were united in feeling and heart; 7th. They aimed at the immediate conversion of the hearers.

It will be seen by our readers that the Dr. is willing to ascribe the cause of this difference between *ancient* and *modern success*, to the ministers: well, this may be correct, but we cannot agree with the Dr. when he would ascribe it wholly to want of *simplicity* and *devotedness* in his brethren; for we believe the Drs. of the Presbyterian church, generally, would cross sea and land to make converts; that thousands of them are devoted, laborious, simple, solemn, pious, and well meaning men.

The truth is, that the prime cause of the difference between *ancient* and *modern success* is to be ascribed mainly to the *things preached*, and not to the want of manners and piety in the preachers; and if the Dr. had said that *ancient success* and *modern success* were to be ascribed respectively to the difference between *ancient gospel* and *modern gospel* we believe he would have found his account at once. But indeed the Dr. seems to know at heart that this is the real cause of the difference, and gives us to understand, finally, that the *matter*, not the *manner alone*, is faulty. 'They, the apostles, says the Dr. in his last item, never made the virtual announcement that it is not expected that men will obey God and do their duty!'

From this last sentence it is most apparent that the Dr. charges some folks, whether his brethren I know not, with virtually announcing 'that to obey God is out of duty!' What a charge to be brought against any man by a Moderator of a body so august as the General Assembly of the Presbyterian church!

The most interesting business which came before the Assembly at this sitting, seems to have been—'A Report of a Complaint from the minority of the Presbytery of Philadelphia, by which the Synod had refused to divide the Presbytery in conformity with the wishes and views of the complainants.'

The principles of division argued for, were two—*Geographical* and *Chemical*! or what the Assembly, by a '*new felicity of language*' styled *elective affinity*! After many reasons for and against the division, by men of all degrees of learning and eloquence, the Assembly, according to its *sovereign powers*, divided the Philadelphia Presbytery *Chemically*! but not *geographically*, nor, we think, *philosophically*, for they decreed that two different things should occupy the same space at the same time—that the old and the new Presbyteries should occupy the same geographical limits, which is certainly unphilosophical.

On the whole of this business the Standard makes the following reflections:—'After a weeks discussion on the subject, the General Assembly of our church has resolved to divide the Presbytery of Philadelphia on the principle of *elective affinity*, or communion in sentiment. In other words they have permitted the *new school* members of the late Presbytery to form a new one within the geographical limits of the old, 'allowing them undisturbed range over all that debateable ground which lies between the standards of our church on the one side, and the rankest heresy on the other.'

'In the departure from principle, which this step so plainly involves, we frankly acknowledge our conviction that a course of proceeding is commencing in the Assembly which will accomplish nothing to heal the disorders prevalent among us, and we believe it will become, before long, evident to all, as it now appears to us, that for the purpose of promoting the entireness and unity of our denomination, a measure has been adopted which can result only in a separation of the two parties which exist in it, for it is obvious if a Presbytery should be divided because those who compose it, differ in doctrinal sentiment, so may Synods, and even the General Assembly itself, on the same principle.'

The first thing in Christianity that strikes the attention and excites the admiration of those who would reform, is the spread, or what the Dr. calls the *ancient success* of the Gospel. Now, one would suppose that the transition from speaking of the *ancient spread* of the gospel, to the *ancient gospel* itself were very easy: well, perhaps it is so: perhaps we cannot easily be attracted by the one without being attracted by the other at the same time; perhaps most of all the older and experienced brethren who have embraced the present reformation, and are now preaching the ancient gospel, felt themselves attracted long ago by both the *ancient success* and the ancient gospel itself, as written in the second chapter of the Acts, and elsewhere. Who, indeed, that is of an enquiring spirit amongst us, could avoid feeling that Peter's *enunciation* of the Gospel differed from the modern *enunciations* of it: and that his success was infinitely beyond any thing that we behold now a days?

But between the moment at which a thing is perceived and the time of its practical application to the purposes for which it may have been originally ordained of God, how long a period may elapse! The discovery of the polarity of the Needle was made in the 13th century, but how many things must have been said about it, and how many years must have past away before it formed the mariner's compass, and was used for the great purpose of conducting seamen across the wide and pathless oceans of the world! The ancients, it is said, had noticed gravitation, and had made observations on some of its more obvious and immediate effects, but it was not until the days of Newton that the grandest phenomena in the universe were referred to the operation of this power.

How many things were spoken about steam between the time that a gentleman, sitting by the fire side, observed its power in lifting up the stiff lid of a kettle and the moment when it was successfully applied as a locomotive force, and made subservient to the useful purposes of life!

Thus it has fared with the gospel too. What have not commentators said of its original success and simplicity and what did not our reformers say of it before its application to the purposes of reconciliation for which it was designed! Now even the Presbyterians themselves have discerned the difference between the ancient and modern success of preaching it! no doubt their *next* thought will be the difference between the ancient gospel and modern gospel, and their *third*, to apply it in proclaiming, to its original purposes! But how long a time may elapse between the *first* and the *second*, and between the *second* and *third* of these matters, no man can even conjecture; to the practical use of it, however, they and all ultimately must come.

ANECDOTE.

Archbishop of Bourdeaux.—The late Archbishop of Bourdeaux, was distinguished for tolerance and enlightened benevolence. The following anecdote will not be read without interest. 'My lord,' said a person to him one day, 'there is a poor woman to ask charity; what do you wish to do for her? How old is she?' 'Seventy,' 'Is she in great distress?' 'She says so.' 'She must be relieved; give her twenty-five francs.' 'Twenty-five francs! my lord, is too much, especially as she is a Jewess.' 'A Jewess?' 'Yes, my lord.' 'Oh that makes a great difference; give her fifty francs and thank her for coming.'

ON READING THE SCRIPTURES.

Continued from page 117.

Take the New Testament in your hand; read it diligently, call upon the Lord for direction faithfully, and follow whithersoever it leads the way. Take nothing upon trust; pin your faith upon no man's sleeve; to the law and the testimony. Believe in Christ, as the word teaches; put your whole trust and confidence in him; obey his precepts; worship God publicly and privately with sincerity and zeal; do justly, love mercy, and walk humbly with your Maker; and look for his mercy through Christ Jesus unto eternal life; and be assured all shall be well.

'Be all these things as they may, the religion of Jesus is a thing of which you do not approve. He might be a very good sort of man, but his doctrines are not to your taste. If you could only get clear of the Bible, and of priests of every denomination, you then flatter yourselves we should see happier days?'

The Bible, and the persons appointed by that book to minister in holy things, are unquestionably great restraints upon the passions of men; and blameable as our order has been, and, bad as the world is, there is no little reason to suppose, it would be much worse without that order. It is probable you have not well considered what the consequence would be of removing those grievances out of the way: And had we not 'better bore those ills we have, than fly to others that we know not of?' Reformation of the decayed, impolitical, and unevangelical parts of the British constitution—not surely the destruction of the whole—should be the ardent wish of every true friend to his country, and to human nature. Perfect liberty, civil and religious, is the birthright of man. Whatever of this nature is still wanting in this land, might be easily obtained from our government. No man, therefore, could desire to see his country involved in political ruin, for the sake of obtaining what he may conceive to be some considerable advantages. Enlighten the public mind, and it will not be long before all remaining abuses shall be rectified.

Let us only see Bibles and gospel preachers removed out of the way, an event as some affect to think devoutly to be wished, and the country must undergo every possible calamity. We should be involved in all the miseries that human nature, in a civilized state, is capable of undergoing. And from being one of the first and most powerful nations upon the earth, we should become one of the lowest, weakest, and most wretched kingdoms in Europe. And could any man, for the sake of ridding the country of these bugbears, the Bible and priests, wish to see all this evil come upon us?

If any person approves not of religion and its ministers, he is at perfect liberty, to decline paying them any attention. He may think and act according to his own pleasure. Why then should any man desire to see this land involved in a destruction so complete? Be assured, whenever it comes it will be promiscuous. The generation then living will be, in every temporal sense at least, totally ruined, and no man shall be able to extricate himself from the general calamity. In that case, and indeed, in every other possible case, the gospel of Christ affords the only sure refuge. It is calculated for both worlds. The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Those that live in the entire spirit, and under the full influence of this divine religion, have, even now, large enjoyments of its comforts. And whether we are cut off according to the common course of things, or hurried out of the world by the violence of wicked men, still we are fully persuaded it shall be well. They may destroy but they cannot hurt us. They will only send us to our incorruptible, undefiled, and unfading inheritance a little before the time allotted by the course of nature.

It is our determination, therefore, to adhere to the Bible, and the truths therein contained, at the risk of every thing that is held dear among men. We have counted the cost, and hesitate not a moment in saying, it is our glory and joy; dearer to us than thousands of gold and silver.

‘ I swear, and from my solemn oath
Will never start aside,
That in God’s righteous judgment I
Will stedfastly abide.
The world’s contempt of his commands
But makes their value rise
In my esteem, who purest gold
Compared with them despise.’

Sincerely pitying, and ardently praying for, the whole generation of those unhappy persons, who have forsaken the only fountain of living waters, and hewn out to themselves broken cisterns that can hold no water; with the great Bacon we declare, ‘ There was never found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the christian faith.’ With Brown, ‘ We assume the honourable style of christian, not because it is the religion of our country, but because, having in our riper years and confirmed judgment, seen and examined all, we find ourselves obliged by the principles of grace, and the law of our own reason, to embrace no

other name but this, being of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed.' With *Mirandula*, we rest in the Bible 'as the only book, wherein is found true eloquence and wisdom.' With *Robinson*, we say, 'The scriptures of the Old and New Testament, contain a system of human nature, the grandest, the most extensive and complete, that ever was divulged to mankind since the foundation of nature.' With *Grew*, we profess, that 'The Bible contains the laws of God's kingdom in this lower world, and that religion is so far from being inconsistent with philosophy, that it is the highest point and perfection of it.' With *Hartley*, we say, that 'No writers, from the invention of letters to the present times, are equal to the penmen of the books of the Old and New Testaments, in true excellence, utility, and dignity.' With *Boileau* we say, 'Every word and syllable of the Bible ought to be adored: it not only cannot be enough admired, but it cannot be too much admired.' With *Hale*, we are clearly of opinion, 'there is no book like the Bible, for excellent learning, wisdom, and use.' With *Boyle*, we consider it as 'A matchless volume,' and believe that 'It is impossible we can study it too much, or esteem it too highly. With *Newton*, 'We account the scriptures of God to be of the most sublime philosophy.' With *Milton*, we are of opinion 'There are no songs comparable to the songs of Sion, no orations equal to those of the Prophets, and no poetics like those which the scriptures teach.' With *Rousseau*, every ingenuous man may say, 'I must confess to you, that the majesty of the scriptures astonishes me, and the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is moreover so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes.' With *Selden* after having taken a deliberate survey of all the learning among the ancients, we solemnly profess, 'There is no book in the universe, upon which we can rest our souls, in a dying moment, but the Bible.' And we therefore boldly declare, before the face of all the unbelieving and disobedient world, in the words of *Chillingworth*, 'Propose to me any thing out of the Bible, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart; as knowing no demonstration can be stronger than this—'God hath said so, therefore, it is true.' And may we not, finally, exhort and admonish the sceptical reader in the glowing language of *Young*?

'Retire, and read thy Bible, to be gay.
There truths abound of sov'reign aid to peace;
Ah! do not prize them less, because inspir'd,
As thou, and thine, are apt and proud to do.
If not inspir'd, that pregnant page had stood
Time's treasure? and the wonder of the wise!

Epilogue to 'the Colloquy.'

Mr STANSBURY.—Bro. Charles, it appears to me impossible that Mr R. can feel any way but disappointed by your sudden abandonment of the enquiry; he certainly expected to be allowed the opportunity of establishing his point by the proposed means. I do not blame you for stopping where you did, but I think you might have admitted 'Baptism to have come in room of Circumcision' according to his own apprehension of the matter, and still have succeeded in disproving his sentiments.

C. SANFORD.—I am perfectly aware, Bro. S. that the gentleman wished finally to establish that the 'infants of such as are members of the visible Christian church are to be baptized' even as the members of the Jewish church were circumcised, but this would be only one point in which the Christian ordinance would have come in room of the other; what is to be done with females and slaves? Are all agreement and analogy between the two ordinances in those points to be surrendered? or would the gentlemen argue that there is no agreement at all between them in those points. I am not persuaded that he would willingly plead either for the one or for the other—I am not assured that he would either affirm or deny here.

Mr S. I would have yielded to him on his own explanation, and only begged for consistency. Presbyterians say the 'Christian economy has come in room of the legal economy, and particularly that the first day of the week has come in room of the sabbath—the Lord's supper in room of the Passover, and baptism in room of circumcision.' Now, for the sake of a case, grant all this to be true; let our friends go only one step further in the process of substituting one thing in room of another—let them advance only one step and they are gone on their own mode of reasoning: Let them say that *faith* has come in room of *flesh*, and the argument is complete, and their conclusion overthrown. Moreover I believe this to be the true state of the case. I believe that as children were circumcised on account of *fleshly* connection with Abraham; so we are baptized on account of *believing* connection with Christ. 'By whom ye also have been circumcised—buried with him in baptism, wherein also ye have been raised with him through *faith*, &c.

C. S.—The passage from the 3d of Colossions which you have just cited, has given birth to great contention, but I did not, I must confess, understand that it could be disposed of in the manner you have done; do you really think that baptism has come in room of circumcision?

Mr S.—It is most certain, Sir, that this ordinance is intended as that in which our trespasses are forgiven, v. 13, by God through faith; and this being true, this cutting off of the body of the sins of the flesh, shews pardon cometh not by hands, but by the authority of God, who has ordained it through Jesus Christ. The Jewish prepuce was detached by hands, but the sins of those who believe and are baptized are taken off by the will of God—'having forgiven you all your trespasses,' sins cannot be taken hold of by hands and so circumcised.

C. S.—This is rather an extraordinary interpretation of the Scripture in question. It certainly makes the cutting off of the prepuce symbolic.

Mr S.—It does—the detaching of the flesh of Jewish males by hands, *sym-*

bolized the detaching of the *sins* of the flesh of converts to Christ Jesus; but besides this symbolic import, circumcision had a literal signification. It was to Abraham a 'seal of the righteousness which he had, being yet uncircumcised—his faith was accounted to him for righteousness by God in whom he believed, when he said 'So shall thy seed be,' but it was sealed to him when he was circumcised, and there is certainly a difference between making a bargain and sealing a bargain, a covenant agreed upon is a covenant made in word, a covenant sealed is a covenant made in fact or in deed. Now this is precisely the way in Christianity. Faith, the apostle says shall be imputed to us also if we believe in him who raised up our Lord Jesus Christ from the dead, who was delivered for our offences and raised again for our justification. The moment, therefore, a man believes with his heart unto righteousness, that moment is he accounted *righteousness* so far as the things can be settled by mere words, and the moment he is baptized for remission, that moment is he *righteous de facto*, or in deed, i. e. so far as these things can be settled by words and deeds. Perhaps this double method of settling things by God may lead to the *ecclaircissement* of some matters which have heretofore been in dispute.

The fact of the matter is this: Abraham was a believer, and the covenant, or great charter of righteousness by faith was consequently made with a believer. The children of the flesh was taken up for special reasons until the times of reformation, when they were *excised*, as the apostle says; or to use a figure of the Apostles, they were 'broken off' the good olive tree, which had its root in faith or believing Abraham—or rather whose root was Abraham, and the gentles engrafted in their stead; so that in the Christian institute things stand pretty much as they did before and at the circumcision of the man of faith—Abraham. It was faith and circumcision originally with him, the father of the faithful, and it is now faith and baptism with us, the faithful.

From the Standard.

Dr. Beecher's invitation to the Second Church in Cincinnati.—In the New York Evangelist of the 26th ult. I have seen the following statement: 'I have not heard him [Dr. B.] speak of the impression which Cincinnati and the valley of the Mississippi have made on his mind from actual view of the ground; but a judicious friend from that region tells me that he has made a great impression there. The most intelligent inhabitants of the city crowded to hear his lectures, night after night, as the richest treat. Men of all religions and of no religion were drawn by his powers of argument, while Christians were instructed and edified by his plain and powerful exhibitions of the things of Jesus Christ. He received an unanimous invitation from the Second Church to become their pastor. He has not yet announced his determination in regard to the call from the Lane Seminary; but the friends of the institution are full of hope that he will accept.'

Feeling surprised to see such a statement of a judicious friend from this region, I feel in duty bound to correct so serious a mistake. In respect to the unanimous invitation, we know that not more than twenty members in full connection with the church were present at the meeting which decided to offer the invitation; that one of the elders knew nothing of the meeting; another was detained from acting by bodily indisposition; another did not concur in the movement; and it is ascertained that a large number are opposed to having Dr. B. for the pastor of

the Second Church. We hope that the judicious friend from this region who furnished the statement for the Evangelist did not intentionally make the above incorrect statement. Perhaps some other judicious friend, anxious for such results, gave him his information. Be so good, therefore, gentlemen, as to insert the above in your excellent paper, and oblige yours, &c.—*An Elder of the Second Church.*

CORRESPONDENCE.

From Bro. G. W. Elley, Nicholasville, Ky., June 9. 'Dear Bro. Scott—Your 6th No. of the EVANGELIST is at hand, and I am highly gratified to hear through its pages of the success of the ancient gospel in Tennessee and other places, and willingly contribute my mite in giving you a short history of its progress in this region of country. At a Four day's meeting, held by the Brethren at Clear creek, three miles from Versailles, Ky., commencing the Friday before the first Lord's day, in May, there being many of the *preaching brethren* present, both of the Reformers and Christian body; 15 or 16 made the good confession and were immersed into the name of Jesus: one week afterwards, five or seven more were added at Versailles. During the month of May, eight persons were immersed at this place and immediate neighborhood; in the neighborhood of South Elkhorn, near Lexington, eight more were immersed by Bro. J. Creath, Sen., and Bro. Smith; and a Four day's meeting commenced at the Republican meeting house, eight miles from this place, where many of the Christian and Reforming brethren were present, and with one accord proclaimed the word of the Lord to a very large and attentive audience, and we had the pleasure of adding to the number of disciples twenty-one persons; the greatest love and harmony seemed to prevail, and with one accord the hearts of all the disciples seemed to rejoice in the Lord. It was thought that there were near five hundred communicants who participated in the breaking of the loaf on Lord's day. I am also informed, that at the three or four day's meeting at Cambridge, near North Middletown, in Bourbon county, some two or three weeks since, some twenty or twenty-five persons were immersed, at the forks of Elkhorn, five miles from Frankfort, and at the Crossings, and George town, Ky, some twenty persons or more have been immersed during the past month; hence you find, Brother, that we have abundant reason to rejoice. Much good feeling seems to prevail between the Christian and Reforming brethren, and with one heart and one soul, being animated by the same spirit, they proclaim the word of the Lord with much effect. I pray not for these my apostles only, said Jesus, but for all those who believe on me through their word, that the world may believe that thou hast sent me. O how long will brethren labour to keep the saints apart, by the creeds and systems of men. Let the heathen rage, and the people imagine vain things, and call us what they please, we rejoice! yes, and will rejoice, at the conversion of sinners; and whilst our opponents are labouring to convince the people that they are dead and to believe that they can't believe we will proclaim remission of sins in the name of the Lord. With all affection, your brother in the Lord.

Abstract of a Letter to sister Gano, from her son-in-law David Burnet.

Dear Mother—I am happy to know you remember us always, especially at the gracious throne. I have lately attended three three-day's meetings; concerning that at Mayslick you have already heard; after Bro. ——— left us, four more were immersed in the vicinity. Next week the Beasley creek meeting came on, but there we immersed only four; the meeting house was so filled with the saints that sinners could not hear; still we had a good meeting. Bro. Rains and myself were the labourers. Last Friday the meeting commenced at Red Oak. After the first discourse six persons presented themselves, in the evening six more, and next morning at the immersion one more. On Sunday we preached in the woods, and labouring from ten to four o'clock, we swelled the number to twenty-three joyful converts! Bless the Lord! most of them married

persons, and one lady and one gentleman not less, I presume, than sixty years old each. This is my second visit to that place; the first time, two years ago, 17 were baptized. We have many enemies where we now labour. Most respectfully and affectionately,
Yours, ever.

From Bro. Hendrickson, N. York. Dear Bro. S.—The Reformation is prospering slowly among us, but I feel confident that notwithstanding the priesthood and their votaries, it will finally triumph. The friends and Christian brethren are in peace and unity, wishing you all like blessings. Since I wrote you last, my third daughter has confessed and been immersed for the remission of her past sins; my eldest was received about three years ago, my second daughter two years ago; my companion has been a beloved sister for nearly thirty years: We have laid six infants in the silent grave, and wait patiently to receive them in the morning of the resurrection from the hand of Jesus our Redeemer. Three of our children, all sons, are still but born of the flesh, and it is my most ardent prayer that they may also be born into the kingdom of grace, in order that we may together have a right to the tree of life, and together live and praise Him who hath loved us, and washed us from our sins in his own blood! ever, &c.

From Bro. Hayden, Western Reserve. Dear Bro. Scott—Since I last wrote you, I have removed my family as contemplated. I have immersed eighteen lately, and have had information from New York state that in many places in that country the harvest is fully ripe. My heart aches with commiseration for the people. How few lay the state of things to heart as they ought. I must beseech you to do every thing that you can to stir up the spirits of those who proclaim, for they, as well as those who are taught, are liable to sinkings: all reason demands that the leading brethren be fervent in their spirits, for if they lack energy, purity, or devotion, how can we expect those things in the church? I feel so much on this point that I am tempted to abandon this country for another, but then it would be like a woman running off from her husband and her own children. I am really in a strait
Ever, &c.

From Bro. J. Ashley, Portsmouth. Dear Bro. Scott—Reformation principles need a bold and able advocate in this part of our country; prejudices run mountain high. I have not been manufactured for a priest, and the *learned* and *intricate* science of religion is conceived by our folks to be beyond the management of a man who works for his daily bread. There are, however, a few little flocks in our vicinity with whom I frequently meet; one of them was cast out by our last Association because of her supposed corruption, but has been again received by a committee of said Association!—Why cannot some of you successful proclaimers come and disciple this town. What ever thou hast done on the Western Reserve, do also here, in this country. Yours. &c.

From the beloved Dr. Richardson—Extract. Bro. Hayden's visit to this country has been productive of much good; in three weeks he immersed twenty-seven, and you will be pleased to hear that the brethren dealt very honorably by him. We expect him to return in the fall or spring. In the mean time he is to be succeeded on this ground by Bro. Alton, whom he has persuaded to visit us. The disciples are at present very much alive, and see the great necessity of employing some one to proclaim the truth. I immersed one here last Lord's day.

Sister Osborn spent some time during the winter at Braddock's field, where — once delivered a discourse. When Bro. James M'Elroy went up to bring her home, he found one or two who wished to be immersed. He and Bro. Young went up soon after and held a meeting at which nine came forward and were baptized; they left an appointment for Bro. Hayden, who went up in a few days and immersed six more. They now meet together, and the disciples from Pittsburgh visit them. Yours in the Beloved.

[May grace, mercy, and peace from God the Father, be with all the holy brethren through Jesus Christ.]—Ed.

THEOLOGICAL SEMINARIES.

Name.	Place.	Denomina- tion.	Com- opera- tion	No. edu- cated	Stud. in 1831.	Vols. in Lib.	Prof.
Banjour Theol. Sem.	Bangor, Me.	Cong.	1816	50	14	1,200	
Theol. Seminary,	Andover, Mass.	Cong.	1808	514	139	10,000	4
Theological School,	Cambridge, do.	Cong. Unit.	1824	87	33		4
Mass. Epis. Th. Sch.	do. do.	Episcopal,	1831				4
Theol. Instit.	Newton, do.	Baptist,	1825	25	22	1,200	2
Theol. Dep. Yale Col.	New Haven, Ct.	Cong.	1822	70	48		3
Theol. Ins. Epis. Ch.	New York, N. Y.	Prot. Epis.	1819	134	28	3,600	4
Th. Sem. of Auburn.	Auburn, do.	Presbyt.	1821	157	51	4,000	3
Hamilton Lit. & Th. Ins	Hamilton, do.	Baptist,	1820	100	80	1,600	4
Hartwick Seminary,	Hartwick, do.	Lutheran,	1816				
Th. Sem. Du. Rev. Ch.	N. Brunswick, N. J.	Dutch Ref.			24		
Th. Sem. Pr. Ch. U. S.	Princeton, do.	Presbyt.	1812	537	92	6,000	3
Sem. Luth. Ch. U. S.	Gettysburg, Pa.	Evang. L.	1826		43	6,200	2
German Reformed,	York, do.	G. Ref. Ch.	1825	11	14		2
West. Th. Seminary,	Allegheny T. do.	Presbyt.	1828		22	3,964	2
Epis. Th. School, Va.	Fairfax Co. Va.	Prot. Epis.			19	1,500	3
Union Th. Seminary,	Pr. Ed. Co. do.	Presbyt.	1824	30	42	3,000	3
South Th. Seminary,	Columbia, S. C.	do.	1829		9		2
South West. Th. Sem.	Maryville, Ten.	do.	1821	41	22	5,500	3
Lane Seminary,	Cincinnati, Ohio,	do.	1829				
Rock Spring Sem.	Rock Spring, Ill.	Baptist,	1827		5	1,200	1

There are *Roman Catholic* Theological Seminaries at *Baltimore* and near *Emmitsburg*, Md-, at *Charleston*, S. C., at *Bardstown* and in *Washington County*, Ken., and in *Perry County*, Mo.

MEDICAL SCHOOLS.

Name.	Place.	Lectures commence.	Prof.	Stud.
Maine Medical School	Brunswick,	February	4	99
Waterville Medical School	Waterville	1st Thurs., March	4	28
N. Hampshire Med. School	Hanover	2 weeks aft. Com.	3	98
Vermont Med. School, Univ. Vt.	Burlington	2d Wed., Sept.	3	40
Vt. Acad. of Med., Mid. Col.	Castleton	1st Tues. Sept.		
Mass. Med. School, Harv. Univ.	Boston	3d Wed., Oct.	5	95
Berkshire Med. Inst., Wms. Col.	Pittsfield	1st Thurs. Sept.	6	85
Medical School, Yale College	New Haven	last week in Oct.	5	69
Col. Phys. & Surgeons, N. Y.	New York	1st Mond., Nov.	7	180
Col. Phys. & Surg., West. Dist.	Fairfield		5	170
Medical Dep. Univ. Penn.	Philadelphia	1st Mond., Nov.	9	410
Med. Dep. Jef. Col., Canonsburg	Philadelphia		5	121
Med. Dep. Univ. Md.	Baltimore	last Mond., Oct.	7	
Med. Dep. Univ. Va.	Charlott'sville	September	3	
Medical Col., Charleston, S. C.	Charleston	2d Mond., Nov.	7	150
Medical Col. Trans. Univ.	Lexington		6	200
Medical College of Ohio	Cincinnati	1st Mond., Nov.	8	113

LAW SCHOOLS.

At *Cambridge*, Mass., 2 professors and 41 students; at *New Haven*, Ct., 2 professors and 33 students; at *Litchfield*, Ct.; at *Philadelphia*, Pa.; at *Baltimore*, Md., 22 students; at *Williamsburg* and *Staunton*, Va.; at *Charleston*, S. C., and *Lexington*, Ken.—*Repos.*

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 8. CINCINNATI, MONDAY, AUGUST 6, 1832. VOL. 1.

A PLEA FOR A NEW VERSION OF THE OLD TESTAMENT SCRIPTURES.

The versions of the Old Testament are ancient or modern. The ancient versions are the Chaldee Paraphrases, consisting of those of Ben Onkelos, Jonathan, and the Jerusalem Targum, with others on particular books of the Old Testament and Targums, which the Rabbins affect to say, have never yet been made public.

Besides these, there is the Greek version commonly called the Septuagint, probably the most ancient of them all. After this comes that of Aquila, A. D. 130, the version of Theodotian, 175. and that of Symachus about 200, and Origen's Hexapla, which was an edition of these four versions. Besides these there are four other editions of the Greek Scriptures; the 1st. called the Complutensian, the 2d. the Aldin, the 3d. the Vatican, and the 4th. Grabe's published chiefly from the Alexandrian Manuscript of the Septuagint, copies of which are now in the British Museum, and the Vatican at Rome.

A Learned Author says "there are three versions of the Samaritan Pentateuch", and the Latin versions are 1st. the Old Italic or Vulgate, and Jerome's version. The Catholics think the Vulgate inspired and infallible. There are also Syriac versions both of the Septuagint and of the Hebrew Scriptures; Egyptian or coptic versions, Arabic versions, and an early version of the Septuagint into the Ethiopic language, besides the Armenian and the Persian versions of the Holy Scriptures but generally reckoned modern.

On the subject of modern versions an eminent British Critic writes as follows—

The several nations in the Western Church had versions of the Scriptures into their vernacular languages, which were taken immediately from the Vulgate; but most of them are now lost.

There are, however, several Anglo-Saxon versions of the Bible, or of parts of it, in MSS. and of which the Gospels have been published; and appear to be taken from the old Italic.

The version of the four Gospels, called *Codex Argenteus*, was generally supposed to be a part of the Gothic version of Ulphilas ; but is affirmed by those who have examined it most carefully, to be an old Frankish version, made, after the middle of the sixth century, immediately from the Greek, scrupulously literal, and therefore fit for shewing the readings of the copies used for it.

The more modern versions are, either into Latin, or into the vernacular languages ; and both are made either by Papists or by Protestants.

Most of the Latin versions by Papists, are made according to the present Masoretic text, the modern punctuation, and the interpretations of the Rabbins ; aim at being extremely literal ; and, by this means, are rude, barbarous, and often obscure ; as those of the Old Testament by Pagninus, Arius Montanus, Malvenda, Cajetan.

Others of them are only editions of the Vulgate, with some corrections, as Clarius', &c.

Houbigant has given a new version of the Old Testament, not according to the present Hebrew, but according to the text, as he thought it should be corrected by MSS. ancient versions, and critical conjectures.

Among Protestants, Munster gave a Latin version of the Old Testament, from the Hebrew, according to the punctuation and interpretation of the Rabbins.

Leo Juda began another, which was finished by Bibliander, likewise from the Hebrew ; rather free than literal ; and the New Testament was added by others.

Castalio gave a version of the Bible, from the originals, without adhering scrupulously to the received reading, in which he studied, chiefly, to express the sense in elegant and classical Latin.

Junius and Tremellius gave a version of the Old Testament, exactly according to the received text, and punctuation, and were peculiar in expressing the article by demonstrative pronouns.

There are several versions, likewise, of the New Testament, from Greek into Latin, by Protestants ; as Beza's, which has the peculiarity of rendering the article by demonstrative pronouns, but is generally and highly esteemed.

Some Protestants have satisfied themselves with only correcting the Vulgate version, according to the originals ; as the Osianders.

In consequence of the Reformation from Popery, the original Scriptures were translated into most of the modern languages of Europe ; first, by Luther, into German, whose version, though not scrupulously literal, is sufficiently accurate ; was, oftner than once, revised and corrected by himself, as well as by others since ; and has been translated into the Swedish, Danish, and other northern languages ; next, by Leo Juda ; likewise into German, for the use of the Zuinglians.

The Scriptures were translated into French, at Geneva, by Olivetan ; the preferable renderings in the text, and others, particularly from the 70, in the margin. This version was corrected, chiefly as to the language, by Calvin ; and, again, by Bertram, Beza, and others ; and has, since, from time to time, undergone some alterations of the same sort.

By order of the Synod of Dort, a version was made into the Dutch language, in place of Luther's, which had been used till then ; and well executed by the learned men who undertook it.

There are two versions of the Old Testament into Spanish, in which Pagnin is chiefly followed.

Diodati made a version into Italian, (afterwards translated into French) which follows the 70, in many places where he thought the Hebrew corrupted ; and is free, perspicuous, and highly esteemed.

There have been several English versions of the Scriptures, Wickliff's ; Tyndal's ; Coverdale's ; the Bishops' Bible ; the Geneva Bible ; our present version, the alterations of the latter of which, from the earlier, have not always been for the better ; all of them, except the first, taken from the originals ; none of them, however, particularly not our present version, adhering servilely to the common Masoretic reading of the Old Testament, but, rendering according to the emendations which were judged necessary, especially such as are suggested by the ancient versions.

In opposition to the venacular versions of Protestants, Popish versions have been made into several languages, generally from the Vulgate, but not very accurate.

Besides versions peculiar to the Old Testament, and versions extending to the whole Scriptures, there is a third class, those of particular books."

"If we enquire" says an Englishman "into the versions of the Bible of our country, we shall find that Adelm, Bishop of Shireborn, who lived in 709, made an English-Saxon version of the Psalms ; and that Eadfrid, or Ecbert Bishop of Lindisferne, who lived about the year 730, translated several books of Scripture into the same language. It is said likewise that venerable Bede who died in 785 translated the whole Bible into Saxon ; but Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the Gospels, and says nothing of the rest of the Bible. Some pretend that King Alfred, who lived in 870, translated a great part of the Scriptures. We find an old version in the Anglo-Saxon of several books of the bible, made by Elfrec, Abbot of Malmesbury : It was published at Oxford in 1699. There is an Anglo-Saxon version of the four Gospels, published by Matthew Parker, Archbishop of Canterbury in 1571, the author whereof is

unknown. Dr. Mill observes that his version was made from a Latin copy of the Old Vulgate."

Eliot translated the Bible into one of the dialects of the North American Indians, and the same was published at Cambridge in 1685

The first English Bibles are Wickliff's and Treviso's, but these appeared only in a few MS. copies 1360. Tindal's Bible was published in 1532. The next is Matthews' Bible, the real author of which was Coverdale. Cranmer's Bible was Coverdale's revised and improved, a new edition of which appeared in 1562.—Certain English exiles at Geneva, published a Bible in the reign of Queen Mary. This translation was called the Geneva version, and was the first English Bible in which the distinction of verses appeared. Then comes the Bishop's bible, the Rhemish bible, and finally the famous version of King James in 1613.

It is now more than 200 years since our present version of the Bible was published, and however great its merits, we may well suppose that in all that respects the sources of biblical criticism, much has been developed and redeemed within that period.

The Original languages, the languages kindred to them, are now much better understood than in the days of King James. Manuscripts and editions of manuscripts are better known and more numerous. The Scriptures themselves in all the circumstances of scope, design, occasion, doctrine, morals, manners and customs, are better comprehended, and a thousand things in the learning and opinions of the ancients subsidiary to scripture criticism, have been collected within that period.

Would it be unlawful then to avail ourselves in this respect of the learning and researches of Hubigant, Kennecott, Millner, Wetstein, Dupin, Michaelis, Horsley, Lowth, Walton, De Rossi, Whitby, Clarke, Newton, Jorton, Jurieu, Parkhurst, Campbell, McKnight, Brown, Stanley Faber, and others ; and of the discoveries of modern travellers who have, by their acquaintance with eastern manners, thrown a halo on numerous portions of scripture that were never well understood before ?

There is now in existence metrical versions of the Psalms and Prophets, as Lowth's Isaiah, Horsley's Hosea &c., which, if collated with a new and correct version of the Law, and accompanied with the proper prolegomena and notes, would form a volume of immense value, and very probably perfect our Reformation in all that regards the divine scriptures.

We invite our readers to a careful perusal of what we have collected on this subject.

TO BE CONTINUED.

REVIEW.—*Baptism discussed: containing scriptural principles, precepts and precedents in favour of the baptism of believers by immersion, with a review of Pædobaptism; confirmed by numerous testimonies of learned Pædobaptists, in a series of letters to a friend, by AMATOR VERITATIS.*

The volume containing said letters and entitled as above was handed to us for examination by a beloved brother: It was published last year in Gloucester, Old England, and contains a great deal of good thought and reasoning on the subject it professes to investigate. The author is one of those rare spirits in the old world, who dare to assert the right of individual judgment in the high concerns of religion, and to follow the scriptures. His entire performance affords the happy assurance that on the subject of *Baptism*, as on all others connected with the belief and obedience of the gospel the men of both Hemispheres, when directed exclusively by the scriptures, will uniformly arrive at the same conclusions.

The book is divided into two parts, the former treating of the ‘*Subjects of Christian Baptism*,’ the latter the ‘*Mode of Christian Baptism*.’ The first part is comprehended in four letters and contains—

1st. The presumptive evidence in favour of the baptism of believers.

2d. The divers proofs in favour of the baptism of believers.

3d. An Examination of the Arguments adduced for infant baptism.

4th. A Review of Pædobaptism.

The fifth letter gives the ‘Meaning of the term Bapto and Baptizo illustrated in their Primary and Metaphysical senses, and the 6th concludes the series with the ‘Circumstantial evidence adduced in favour of immersion.’

As a specimen of the author’s reverence for the authority of Holy Scripture, the following we apprehend will be read with great pleasure by our brethren.

‘Considering the various opinions that prevail, and the numerous volumes which have been published to defend the diversified creeds, it becomes us to welcome as our guide the Inspired volume, which is the standard of truth, and umpire of controversy. To rely on the decision of the most learned as our rule, is to renounce the right of private judgment and abandon revelation which pours an effulgence upon our path. Men of equal eminence have ranged themselves on both sides the baptismal controversy, and it must convince us that no human example, however dignified—no name, however popular—no friend, however beloved—no minister, however esteemed, should decide our judgment, but the appeal is

“*What saith the Scriptures.*”

It is no uncommon matter to contrast the Law with Christianity and for the purpose of giving the latter the pre-eminence, to say of it that it is a '*Spiritual dispensation*,' but this is very vague language to hold of Christianity; the Apostle could say of the law also that it was spiritual. "For we know, says he, that the law is spiritual, but I am carnal." What more then can be asserted of Christianity? Much more, its commandments are not only Spiritual, as those of the law were, but it is *per se*, 'The ministration of the spirit'—the spirit of sonship. 'For if any man has not the spirit of Christ he is none of his.' This the law never did and never could do. If then Christianity ministers not the spirit of sonship to the baptized it ministers nothing at all to him. Remission of sin but prepares the way for the reception of the spirit. Be baptised every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Spirit. Baptism then in which our sins are formally pardoned is of no use whatever but as it fits us by remission for receiving the spirit. It is therefore of no use to infants!

In the first letter which contains the presumptive evidence for believer's baptism, Amator asks,

"What is Baptism as a part of Christianity, (which we see ministers the spirit?) Is it of an anomalous character? as (Dr. Cox forcibly observes)—partly Jewish and partly Christian in principle, partly personal and partly relative, partly congruous and partly incongruous with the general system. Are some to receive it because they believe, and others to receive it because they are related to those who believe? Are some to be baptised on a profession of faith, and for this reason, only that they do profess it; and others without such a profession, and when incapable from their infant age of any moral obligation, or any personal duty? Were this the case baptism must stand alone, it is not analogous to any other institution—it is not in accordance with the general principles and spirit of Christianity; it is in some cases significant—in others not so, it may be a putting on Christ, and it may be a mere external badge, nay, rather a momentary indication that the individual receiving it is—what? A disciple? No. A worshiper? No. A heir of glory? No. One who is buried with Christ, and who rises with him to newness of life? No, but an indication that the individual is related to the christian professor, and his relationship is supposed to constitute a right to the reception, which in the case of the *infant recipient*, confers no benefit, prevents no evil, and contains no moral obligation—and with the assured conviction, in the mind of the whole party concerned in the transaction, that the baptized individual not only cannot then profess Christianity, but may be its future *opponent* and *despiser*."

The first of Amator's presumptive arguments in favour of believers baptism is that

"*Baptism is connected with personal religion.* The disciples were said to be 'baptized for the remission of sins.' And, again, Paul was exhorted to be baptized to wash away his sins.' This language, I acknowledge, is figurative, but every figure has some meaning, and is intended to convey some sentiment. Its meaning must be therefore defined and its application made to personal religion. It is the emblem of the conversion of the heart, the sign of the gracious influences of the spirit, which qualify the souls for

heaven. This is the situation which baptism occupies in the New Testament. And as it was invariably administered by the Apostles upon a profession of faith, it is connected with the avowal of piety. 'Repent, said Peter to the multitude, and be baptized every one of you for the remission of sins—not that by the outward form our sins can be washed away, but the principles of religion having taken their seat in the heart, baptism is a public and personal profession of all the fact.'

The reader, if he is instructed in the Ancient Gospel, will doubtless feel for Amator, when he says that '*by the outward form our sins cannot be washed away.*' The doctrine of the Scriptures is that the believer's sins are in reality and to all intents and purposes washed away in immersion through faith in the blood of Christ. What kind of remission would a *figurative remission* be? Remission may be absolute or conditional, but it must always be real. The personal pardon which is connected with the ordinance, is its very glory, and Amator cuts the points off his argument, when he makes baptism but 'a public and personal profession' of what is in the heart. Amator argues that

'Secondly, baptism is connected with personal obligation, and says, 'An act in order to incur responsibility and ensure good, must be a distinct and personal thing. Remove free agency, and the subject becomes passive, so that all the value of conduct is entirely destroyed, for there is neither guilt contracted nor praise merited when the person has no choice.'

Of the baptism of infants he observes,

'The children are brought to the fount, not because they are willing, or solicitous to obey a divine command, but because of their connection with their parents. The duty of baptism is therefore according to the principles of Pædobaptism, not personal but relative—not binding upon the subject as an individual, but upon the parent or guardian of a child to see that it is discharged.'

Amator's last presumptive Argument in favour of believer's baptism, reads in part, as follows:

'Thirdly, Baptism introduces us into *personal privileges*, it was 'evidently the sign of discipleship—the medium by which persons avowed their religious principles and connected themselves with the body of the saints.

'Then they that gladly received the word were baptized, and there were added to the church that very day three thousand souls, and they continued steadfast in the Apostles doctrine and fellowship, and in breaking of bread and in prayers.' Dr. Dwight, a zealous Pædobaptist, observes, 'Baptism is the public sign by which the disciples of Christ are known to each other and to the world.' 'The sign,' he adds, 'is the seal of God set by his own authority upon those in this world who are visibly his children. It has all the properties mentioned above, and has more efficacy than can be easily comprehended, and incomparably more than is usually mistrusted to keep christians united, alive and active in the great duties of religion, and in the great interest of the Church of God.'

The first epistle ends with a quotation from Mr. Birt. 'It is the very essence of religion which constitutes the ground on which our (Pædobaptist) brethren are at issue both with themselves and us, and until they prove that our Lord has established two kinds of religion—the one relative, which they insist on at the baptism of infants; the other personal, which with us, they maintain on all other topics—the one proceeding

from man; the other the work of God—the one evinced by the graces of the Holy Spirit, the other existing without evidence—the subjects of the one moral and accountable agents; of the other habes incapable of responsibility—the character of the one being in conformity to the will of God, and of the other so destitute of all character, as to be in a state of perfect neutrality; until this be done they have really effected nothing.’

If Amator urges not his arguments with great force, he at least has the merit of presenting them in good order, and his plain style is atoned for by the fact that his matter is all true—true as the Holy Scripture.

ON THE RESTORATION OF THE JEWS, &c.

NO. 2.

We mean to take the prophets one by one on this interesting subject, and to let the reader see that the re settlement of the Jews in Canaan was a matter of universal interest among ancient servants of God: we must not suppose, however, that all Jews now feel as the prophets did on this subject. Many of them are wholly ignorant of the Scriptures; many of them are Deists, and others, by ‘reading Bolingbroke, Hume, Voltaire, &c. scarcely believe in revelation, much less have they any hope in our future restoration,’ says one of themselves.

The second who prophesied of the restoration of Israel was their legislator Moses, the following is the chief of what he said on their dispersion and restoration.

The dispersion of the Israelites—Their idolatry in their dispersion—Their future restoration.

PROPHECY I.—Deuteronomy iv. 27. The Lord shall scatter you among the nations, and ye shall be left few in number among the people, whither the Lord shall lead you. 28. And there you shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29. But, if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the end of the days if thou wilt turn unto the Lord thy God and wilt be obedient unto his voice, 31. (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

COMMENTARY.

At the time when this prophecy was delivered, *the children of Israel* were on the point of taking possession of the promised land;

and, humanly speaking, nothing was less likely than that any such calamity, as Moses here predicts, should befall them. Yet, agreeably to his declaration, *the ten tribes* were first led away captive into Assyria, and have ever since been given up to the delusion of worshipping strange gods. Afterwards *the two tribes* were carried from their own country to Babylon. And at length the same *two tribes* were yet more effectually dispersed by the Romans; and are, at the present day, wanderers over the face of the whole earth. In the course of this their last captivity, they have been repeatedly compelled, as if that the prophecy might be completely fulfilled, to bow down before the idols of popery, and to abjure their own religion.*

Nevertheless, although they be apparently forsaken, God still hath his eye upon them. As they were of old brought back from Babylon; so will they, in due season be converted from their long apostacy, and be gathered together out of all nations. Nor will *Judah* alone be restored: *Israel* likewise shall seek the Lord his God, and be obedient unto his voice. Then shall *the two rival kingdoms* be forever united together, so as to form only *one people*: for God hath declared, that he will not utterly destroy them, nor ever forget the covenant which he sware unto their fathers.—*Fab.*

The calamities of the siege of Jerusalem—The various circumstances attending the dispersion of the Jews—Their final conversion and restoration.

PROPHECY II.—Deuteronomy xxviii. 15. It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee—46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47. Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things; 48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49. The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee: 52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee—56. The tender and delicate woman among

* See Bp. Newton's Dissert. vii.

you,—her eye shall be evil—57—toward her young one that cometh out from between her feet, and towards her children which she shall bear : for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear his glorious and fearful name, 'The Lord thy God ; 59. Then the Lord will make thy plagues wonderful, and the pleagues of thy seed, even great plagues and of long continuance, and sore sicknesses, and of long continuance.—63. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought. and ye shall be plucked from the land, whither thou goest to possess it. 64. And the Lord shall scatter thee among all people, from the one end of the earth even to the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind : 66. And thy life shall hang in doubt before thee : and thou shalt fear day and night, and shalt have none assurance of thy life:—37. And thou shalt become an astonishment, a proverb and a by-word, among all nations whither the Lord shall lead thee—xxix. 22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it ; 23. And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrha, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath : 24. Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? 25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 27. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: 28. And the Lord rooted them out of their land in anger and in wrath and in great indignation, and cast them into another land, as it is this day.

29. The secret things belong unto the Lord our God ; but those things, which are revealed, belong unto us and unto our children for ever, that we may do all the words of this law.

xxx. 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, 2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; 3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. 4. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: 5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul that thou mayest live.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. 9. And the Lord thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy

cattle, and in the fruit of thy land, for good, as he rejoiced over thy Fathers: 10. If thou wilt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul.

COMMENTARY.

This famous prophecy of Moses has been so fully and so well discussed by Bp. Newton, that it is almost superfluous for me to offer any observations upon; yet a work like the present would certainly have been incomplete if I had omitted it.—*Ibid*

The following seven important truths, of the facts to be accomplished at the restoration of the Jewish nation, are evidently deducible, from the above prophecy says a Jewish writer.

First. That God himself will turn our captivity, (as was the case in Egypt) as mentioned in verse 3d. 'That *then* the LORD thy God will turn thy captivity.' But this was not the case on the return from Babylon, when the Jews returned by the licence and order of Cyrus; in consequence of which, we know what trouble and vexation we encountered, and how the building was hindered, &c. But as our future restoration will be by God himself, in the person of the Messiah, as in Egypt, by Moses, when God himself slew all the first born; we shall in consequence, on our return to our own land, enjoy one entire, continual, and uninterrupted state of prosperity.

Second. The future restoration will be general to all the tribes of Israel, scattered in the four corners of the earth; as mentioned verse 4th. "If any of thine be driven out unto the utmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." This, did not take place at their return from the Babylonish captivity; for the ten tribes, which the King of Assyria carried away, did not return; neither did the children of Israel and Judah, who were in Egypt, and the land of Ammon and Moab, in Gaul and Spain, and divers other parts return: but only some from Babylon; and those but a small part, and of the lower orders of the people.

Third. The future restoration will include **ALL THE POSTERITY** of Jacob: even those who have apostatized, and dissembled, as above shewn, from the different expressions made use of by Moses, as addressing himself to the two different parties. This is also clearly pointed out by the expression of the Prophet Isaiah, (lix. 20.) "And the Redeemer shall come unto Zion, and to those in Jacob who turn from transgression, saith the Lord." By "those who turn from transgression," the Prophet means those who have transgressed the law by dissembling and apostatizing; who will then

repent and be ashamed of such conduct. But nothing of this took place at their return from the Babylonish captivity ; and much less at the coming of Jesus.

Fourth. At the future restoration, the Jewish nation will enjoy a more splendid and exalted state, than they did during the continuance of the first temple, even under David and Solomon ; as mentioned in verse 5th. "And he will do thee good, and multiply thee above thy fathers." But the very reverse of this, took place at their return from Babylon, as they remained in almost continual subjection, either to the Persians and Medes, the Grecians or the Romans, by whom they were at last entirely driven out of their country, which they have never been able to recover to this day.

Fifth. That God will restore his *Shechinah*, or divine presence to the Temple, the gift of Prophecy, and the other holy things which were in the first temple, as mentioned vere 9th. "For the LORD will again rejoice over thee for good, as he rejoiced over thy fathers." This, it is manifest, denotes spiritual joy, by the residence of his Divine presence among them ; agreeable to what the Prophet Zechariah says, "Sing and rejoice, O daughter of Zion ; for, behold, I *will* come, and I will dwell in the midst of thee."—But this, and much more, was wanting in the second temple ; for those extraordinary marks of Divine favor, with which the first temple was honored, and which were its chief glory, were wholly wanting in the second ; for there was no Ark of the covenant, and mercy seat, upon it ; no *Schechinah*, or Divine presence ; no Urim and Thummim : no holy fire upon the altar : and no spirit of prophecy : all which, are to be restored at the coming of the Messiah.

Sixth. After the future redemption, they will never go into captivity again, because they will continue steadfast in their duty to God, as mentioned verse 6th. "And the LORD thy God will circumcise thine heart," &c. as above explained : neither of which was accomplished during the continuance of the second temple, or at the coming of Jesus : but on the contrary, they were split into factions, committing robberies and murders on each other with impunity ; to which we may add, the heresies of the Sadducees, and other hereticks : so that their wickedness being thus enormous, God removed them entirely from off their own land.

Seventh. At the time of their future redemption, all our enemies, and those who persecuted us, will be punished in a most exemplary manner, as mentioned verse 7th. "And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." But this, was not effected at their return from Babylon, nor during the time of the second temple, as they were generally in subjection to their enemies ; and

were sorely afflicted at times, with the sword, famine, and pestilence, till they were entirely rooted out from the land ; whilst their enemies grew powerful ; especially, at the coming of Jesus, when they were under the power of a Roman governor ; from all which, it is manifest, that this prophecy was not fulfilled at their return from the Babylonish captivity, nor at the coming of Jesus, but remains to be fulfilled at the coming of the true Messiah, whose mission will be, to restore the lost sheep of Israel, punish their enemies, and bring universal love and peace to mankind, as will be clearly shewn in the sequel.

SACRED COLLOQUY.

CONTINUED FROM PAGE 149.

NO. 7.

C. SANDFORD.—I doubt not you are encouraged to entertain very flattering hopes Mr. S. that I shall one day fall before your reasoning on the ancient Gospel. I know you boast immense victories on this subject and have plundered from all the sects upon the field ; but be assured I shall never give up until I am fairly and fully convinced. Pray what are the high uses of this theoretical arrangement of faith, repentance baptism &c. of which you make so great a boast.

Mr. Stansbury. What Mr. Charles would be the use of a straight line of a determined measure where 600 individuals had drawn crooked and covered ones and where each pretended and reasoned that his own was a straight line? It is said that the number of sects upon the field is upwards of 600, & they all flatter themselves that however much they differ in what they are whimsically pleased to call *non-essentials*, they are nevertheless right in the fundamentals; this is one of their greatest errors, for the *theoretical arrangement* in question shows both that they are wrong *fundamentally* and also what is the *fundamental error* of each party, as I hope my dear Charles already begins to feel in his own case.

C. S. Yes, Sir, I perceive the direction in which you steer, but evidence alone shall sway me. Did the Apostles and Evangelists talk in your way of the items which you say constitute the ancient Gospel?

Mr. S. They did, They say 'Leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of *Repentance* from dead works and of *faith* towards God ; of the doctrine of *baptisms* and of the laying on of *hands* (by which the spirit was given) and of the *Resurrection* of the dead and of eternal *judgment*.'

Now the disciples could not proceed from principles to perfection unless they had first been in these principles. Nor would the Apostle, I presume, have exhorted them to leave them but from the consideration that they were by that time sufficiently instructed in them. He says indeed that for the time they ought to have been teachers. The Apostles, it is true, did not select and arrange these things as we have done though their practice is positively and undeviatingly founded upon such an arrangement, (for the arrangement is both Scriptural, Divine and Natural,) but then their circumstances made such particularity unnecessary : they had not to contend with the jarring parties of 1827; they had not to measure with the straight line of Gospel principles, the crooked and curved draughts of creedified sectaries, they had not to contend with a corrupt and erroneous population from whose mind not only remission of sin in baptism had leaked out:

put Baptism itself—they had not to contend with a people who had been instructed that they could neither believe nor repent at the bidding of the Almighty, and who would, if allowed, sit all the days of their life waiting for spiritual operations and afterwards die in their sins, no! the Apostles had not these errors to contend with, they had not to prove that baptism is immersion and therefore they did not need our argument.

C. S. Well sir, I am not fond of theory in religion and yet I acknowledge that practice in any department in order to be enlightened must be supported by theory. You have probably found this arrangement useful and now find the same useful for putting down the errors of these times.

Mr. S. It is the theory of our reformation, sir, true or false, & when I reflect upon what this simple arrangement has effected since its introduction; its circulation and the power it has put into the hands of even the weakest disciple, enabling boys and girls, on the most important subject to confute the proudest theologian; enabling husbands and wives, parents and children, masters and servants, neighbours and fellow citizens and fellow professors to show each other how to come by an immediate possession of the spirit of Christ, I am grieved that any one should not understand or that any who does understand should dare talk of it as a light matter; for myself I am persuaded that God the Father has not conferred a more substantial benefit on the sons of men, since the time the Apostolic gospel was lost than he did when he recuscitated it under the name of Ancient Gospel, and began to draw men to himself once more by the offer of an immediate personal pardon through Jesus Christ. Whether therefore we consider this arrangement as an instrument of conversion through Jesus Christ, or as an instrument that has broke, is now breaking, and must break down sectarianism in all places, it is a most important theory.

But pray what enables men to prosecute an enlightened practice, but correct theory? nothing! In the arts of peace and of war, in government, in morals, or in religion all enlightened practice is founding variably on theoretical knowledge. What should we think of the Surgeon who would attempt to reduce a fracture without the theoretical knowledge necessary to discriminate between the Patella & the Os Frontis, or that would proceed to amputation before he understood even the location and direction of the main artery or could distinguish between the Removal and Subclavian! Would you Mr. Charles be the first to submit yourself to such an operator? I believe not.

C. S. But, Sir, is it not possible to talk of the theory without the practice, and to speak of this theoretical arrangement without doing much good with it.

Mr. S. It is very possible to talk of the theory without the practice and it is very proper that men should do so, seeing it would be highly condemnable to practise on any theory, of the truth of which a man is not rationally convinced.

But then the Reformers actually practice upon this theory, the person who proposed the theory, also reduced it to practice; and so have all of us done who have examined the truth of it and found it scriptural. As for the second part of your question. It is a fact that many have adopted this theory and in their speaking about it do but little good. It is a lamentable fact indeed that we have some 'bare-bone proclaimers', theoretical to a hair-breadth, and proclaimers of water rather than of Christ, that talk of baptism for the remission of sins, until every body is sick of it. These brethren forgetting the double use of the arrangement, forgetting that it is intended by the gracious remission & blessing and hope which it contains, to reconcile the world to God, see nothing in it but an instrument to confute Sectarianism and consequently rave away about other professors until every body is ready to quit the house, but I hope our churches as they attain better order will be more careful and sustain in their labours not those who rave about the scaffolding but those, who on the solid foundation of this arrangement, build that superstructure of morals and faith which is found in the whole New Testament.

Introduce the light, mistaken men, and darkness will flee away of itself. These

unskillful preachers not perceiving that the power of the *theoretical arrangement* to confute party views of the gospel, is only temporary and incidental and that this use of it must vanish where sectarianism vanishes, overlook the power of God which is in it for the conversion of the nation, viz remission, the spirit, eternal life, and rave away as if error was to be eradicated by ridiculing it or as if darkness could be dispated by railing at its horrors!

C. S. Pray how did the person proceed who introduced it? Are you enabled to inform me?

Mr. S. It is perfectly in my power to inform you, but, the person referred to, will not unnecessarily leave *this business* and *his own moral character* in the hands of other persons. I have heard say he has in preparation a pamphlet which I hope will give us a discriminating account of the whole matter and render it unnecessary for any individuals interested or disinterested to muddle the matter, but Mr. Charles you have carried me a little from the course which I hoped our conversation would take this evening; however we shall make the best of it and seeing you have introduced the word *theory*, I am willing to examine still further than we have done, the correctness or incorrectness of the *theory* according to which you Baptists preach the Salvation of the Glorious Lord.

C. S. You are determined I perceive to put us Baptists right, Mr. S. You must certainly conceive us to be wrong in a very special degree or else you do not like us.

Mr. S. Mr. C. you are nearest a kin to us christians and they say people love their own, but I would correct you, not because you are farthest wrong, but because you are nearest right

C. S. Pray what more is wrong in our *theory*, supposing that I admit Faith to be derived from evidence, and the Holy Spirit to be given only to those who believe and not in order to believe?

Mr. S. If you admit faith to be referable to evidence, I shall allow you state your own theory.

C. S. I suppose, sir, you conclude I am now caught, or that having cut the cable which bound me in the harbour of error, I now must inevitably drop down with the current, your reasoning to where I shall enjoy more open sea room in, the ample waters of the Ancient Gospel, but I shall nevertheless let you hear what my theory would be supposing faith to come by hearing. Faith, Repentance, Remission, the Holy Spirit, Baptism, Holiness, Eternal life.

Mr. S. In regard to the Holy Spirit's being given before baptism, I observed in our first conversation that the Scriptures furnish but one instance, and I stated also that an exception is never to be substituted for general law in any science. This is the most rational answer to your objection that has yet suggested itself to me.

As for your interpolation of holiness, several attempts to amend this theoretical arrangement have been made, but without effect. Not that the contents of this arrangement exclude holiness for this would be blasphemous. On the contrary its terms stand for principles and privileges which are styled the very *power of God* for producing holiness; yes, the Remission of sins, the Holy Spirit and Eternal life contained in this theory are declared to be the power of God unto Salvation to every one who believeth whether Jew or Greek. The theory you speak of Mr. Charles, is wholly unfounded in scripture and I have the pleasure to assure you that if you are loosened from the error that *spiritual influence is necessary to faith*, you are sailing on a stream of light the shore current of which will not fail to carry you by its own native tendency into the full ocean of Ancient Gospel day.

THREE DIVINE INSTITUTIONS.

No. 4.

Every system moral or mechanical is sustained in order by the unvarying operation of its specific power, whether mechanical or moral. A clock or watch for instance is kept in operation by the continuous and unremitting operation of the mechanical force on which the system is reared—in the one it is called the spring; in the other the weight: if the main spring is broken or weakened, the system is proportionally affected, and if in the clock the weight is moved or its operation suspended, the works stop, the useful purposes for which the system was put in operation fail to be accomplished.

Moral systems are built on moral maxims as physical and mechanical systems are built upon physical and mechanical maxims and are kept in order by the inviolated operation of these maxims which are called the powers—the moral powers. That instrument called the Constitution contains the maxims on which is reared the republic of the United States, by the operation of which all her children are secured in the possession of their rights, and liberty to pursue happiness in the mode best adapted to their own choice without infringing the rights and liberties of others. And of such paramount importance is it that the voice of the Constitution be revered that the nation in its wisdom has seen proper to create a judiciary for the express purpose of guarding it against all encroachment from the side of the several States and for determining with precision and certainty what that voice is.

Now as it is in mechanical systems & in system of social life, so is it in the divine systems of which we are discoursing.

As the Human Family, the Law, and the Gospel were headed by Adam, Moses and Jesus, so they were built respectively on certain moral maxims on the due operation of which the safety of the institutions finally depended.

The system of the Human Family in all its extent was reared on this intelligible maxim, *‘Thou shalt not eat thereof &c.* but as law without sanction is no law, it was enforced by the following, *for in the day thou eatest thereof thou shalt surely die*, and as long as this continued to influence the system of life and happiness, which God purposed to build upon it, that system was orderly and safe; a fact which of itself shews us that moral power is one of the most singular and to us the most important in the whole universe; for what could be more illustrious than to pitch the existence and happiness of the millions which constitute the human family on the inviolate operation of one moral commandment! or what more confounding than

that the violation of it should change the state or condition of the individual on whom those millions depended for life and happiness.

Yet it is not surprising that this should be the economy of God in the moral world, in as much as we see a similar economy pursued in the physical world: how much for instance depends upon the single law of gravitation—the solidity of the whole earth! the motions of the planets, and perhaps the existence of the entire system of the universe. In the living system how many functions depend upon what is called vitality whatever this may be in essence, and how many operations are suspended the moment this principle is abstracted from the system!



GRIMKE'S ORATION.

Concluded from page 129.

A more extended comparison of the classical with the scriptures, as a storehouse of literature, presents this subject in a new light, and one which deserves the attention of men of taste as well as Christians. In accordance with these views, he maintains, that *they never have furnished the MATERIALS of the noblest and best literature of the modern nations*—and that *'the more the great modern writers have rejected the constituent elements of Classic Antiquity, the better have they succeeded.'*

'Do we forget,' he asks, 'that we have laid aside forever the religion, state of society, and forms of government, the political, social and domestic economy; the legislation and commerce; the military and naval warfare; the scheme of morals and manners: the forms of public and private life; the social intercourse and domestic habits, and pre-eminently the female character of antiquity? Hence, *the classics can no longer be regarded as a storehouse of MATERIALS for literature.* But the predominant feature of the *Bible* is THOUGHT, *universal in its operation, imperishable in its character, endless in its varieties, and unbounded in its relation. The bible then is the only storehouse of universal literature*, of a literature fitted to every clime and every age, to every state of society and form of government.

'We are too apt to believe, and it is one of the calamities of modern literature, that nothing can rival classic excellence, that nothing can be regarded as finished, except it conform to some classic model. But the beauties of the Scriptures are essentially, characteristically, the beauties of thought; while those of the classic writers are chiefly to be found in the structure of their compositions,

and in their style. In the workmanship of their materials, they have displayed the consummate skill and delicate taste of accomplished artists; but the materials themselves, were unworthy of the genius conferred on them by the Creator of all genius. The authors of Greece and Rome were indeed the morning star of modern literature, by the Bible only can be its never setting sun. To build our literature, and found our schemes of literary education, primarily on the scriptures, seem then to be the dictates of sound judgment and pure taste. It conforms to that wise maxim, equally just in theory and safe in practice—that *genius will always produce more admirable works, the richer and more various, the nobler and more beautiful the materials.*

‘A remarkable illustration of the supreme excellence of the scriptures are found in the fact, that they are the only books whose beauties cannot be destroyed by the worst translation. And such is the truth only because they are emphatically **THE BEAUTIES OF THOUGHT.** How common is the boast, for it never has been and never will be, the lamentation of the classic devotee, that no translator can rival the beauties of the classics. And this, so far as the remark is just, arises from the fact, that these beauties consist, to a vast extent, of the ‘*curiosa felicitas*’ of expression, of the beauties of style.’

But these views by no means lead the orator to banish the classics from our course of studies. On this point he expresses his feelings in a manner which, like other portions of his addresses, furnishes the best evidence that it was not the ignorance of an uneducated man, nor the prejudice of a narrow religionist, which has led to the opinions he expresses; but that they are the deliberate conclusions of an accomplished scholar and an enlightened Christian.

‘We are not enemies to the cultivation of classical learning, at a suitable age, in an appropriate place, and by those, who will receive profit, without injury. Like Petrarch’s father, we would not in our wrath, hurl the classics of our sons into the fire. But we do protest, and if fifty years more of life were to be our lot, we should protest to the last moment of that half century, against the scheme which constitutes the classics—the **MONARCHS**, not the **SUBJECTS** of the **BIBLE**, in the instruction of Christian youth.

‘*We are not the enemies of polite literature, the most refined, the most learned. We admire its elegance; we revere its erudition.* We believe that we set a high estimate on the comprehensiveness of its views, and the variety of its knowledge, on the embellishments of its taste, and the richness of its stores. We look with a chastened pleasure on the beautiful in the countenance, on the graceful in the form of women. We look with a sentiment of just

exultation upon man, in the expressiveness of his features and majesty of his deportment. We look with admiration on the fair, the rich, the magnificent in architecture; on the master-sketch, the coloring, the light and shade of the painter; on the transforming power and decorative taste of the sculptor. We gaze with a child's rejoicing, on the bud and blossom, on the flower and the leaf; on the gaudy butterfly, the glimmering scale of the fish, and the dazzling plumage of the bird. We gaze with a poet's feeling, if not with a poet's eye, on the cheerful landscape of morning, and the pensive scenery of evening; on the beauty and serenity of the lake, the meadow and the woodland. We gaze with a religious awe, upon the deep silence of the heavens, and the calm majesty of the ocean, on the gloom of the forest and the fury of the storm, on the savage rush of the cataract, and the solemn grandeur of the mountain. And what are these! What indeed are the loveliness of women and the dignity of man, the marvellous in sculpture, the fair in painting, and the august in architecture, the sublime and the beautiful in nature, but the literature of the visible world! And if it be a duty and a pleasure to cultivate this, we at least, esteem it a nobler duty, and a higher pleasure, to cultivate that elegant literature, which springs fresh and living from the heart, the soul, the mind of man. It is our admiration of this literature, it is our grief at the dishonor cast upon it, it is our anxiety for its progress and improvement, it is our inflexible faith in its glorious destinies, which constrains us to mourn over the desertion of its richest fountain, of its noblest standard—the *scriptures*.'

We have thus far only attempted to exhibit the train of arguments on the leading topic of these addresses, and to present distinctly to those engaged in education, the simple question—*Shall the Bible occupy a place in our system of education as important or conspicuous as we assign to the works of Pagan Greece and Rome?* We earnestly hope our readers will peruse not only our extracts, but the addresses from which they are taken, which are now collected into a volume, for our limits do not permit us to do justice to the subject or the author; but even with the imperfect view we have been able to give of this interesting question, we venture to make the appeal to every parent, and teacher, and friend of education, who regards the enlargement of the intellect, or the elevation of the character, or the cultivation of the taste, or the improvement of the heart, as a leading object in education, whether interest or duty will allow him to require the daily and diligent study of all the other models of excellence and beauty—the classics of ancient and of modern times—and leave to occasional and slight attention, or to utter neglect, a volume which such men as Fenelon and Jones pronounce to be superior in excellence,

and beauty, and sublimity to all that was produced by Greece and Rome—nay, by all other nations united—a volume which God himself has sent as our manual of truth and duty.

We rejoice to believe that this is *not a sectarian question*. We are gratified to find that while an accomplished biblical scholar pronounces the neglect of the Bible in our course of education an astonishing inconsistency, which admits of no justification—one of his distinguished theological opponents is equally explicit in declaring it ‘disgraceful and pernicious’ and asserts the obvious truth (so strangely forgotten,) that ‘the Bible ought to be understood by a christian community *more thoroughly than any other book.*’ We look forward with delight to a day, we trust not far distant, when the scriptures shall be deemed *essential as the basis of instruction*—when every Christian and every patriot, and when every friend of religion and morals will unite in the great cause of BIBLE EDUCATION.

CORRESPONDENCE.

From Bro. Becton.—Dear Brother Scott,—The month ending yesterday has been a glorious one with us. The influence of the truth has been astonishing indeed, when we remember the pains and trouble to which the mysticks have put themselves to prevent its spread.

Some three or four of the teaching brethren commenced on the first day of July a tour of preaching, and travelled through a part of four counties. All manner of opposition, allowed by law was offered to them. It happened for the furtherance of the truth. Near one hundred bowed to Immanuel's sceptre before a meeting which has just ended in this county of four days duration.

This meeting was held by the christian body and reformers, about an equal number of teachers from each side were there. No council was held, no deputation appointed, no committee spoken of to draught rules of union, or propose conditions of fellowship. They all spoke the same things, all acknowledged the valedity and power of the same creed book, (The new covenant) and no choice of men, no human power could have bound in their union. No discordant note was heard to sound in all that was said by stricter of the ten speakers, no feelings of jealousy excited, no action of selfishness were seen, but all laboured in teaching and immersing just as if they had been raised in the same family, dismay thank Heaven's King for the result.

They, (the audience) were brought to believe, to repent and be immersed for the express purpose of obtaining remission of sin.

Seventy one believed, repented and were immersed before the close of the meeting.

On Sunday last at the place where on the greatest meeting of disciples ever held before, not more than fifty partook of the loaf, more than three times the number celebrated the death of our Redeemer. Some of the United Baptists joined us in this act, an act which Mr. Eagleson the teacher of Presbyterianism here, thinks is getting too common. His *church* here is in the eve of a split, about who shall sing, whether all the congregation or a choice of the best singers!

Thus you may learn Brother Scott, that here in Rutherford county, where unrelenting persecutions are the order of the day, and the kind clergy are denouncing us, while their priest-ridden congregation are barring us out of houses, with no other commander than Jesus, and no fugleman but his saints, the earthly kingdoms are girdling to the everlasting truths of the living word.

Our congregation here, which was commenced in April with eleven, has grown up to twenty one. We meet weekly, and always have some visiting brethren to join us in our celebrations.

We regret that bro. Campbell* should say that he considered none a church of christ but those that meet every First day. We have here the spirit and disposition to do so, but as many of the congregations are composed of members who have come out from among the elements of sectarianism and who were associated in the same house with those elements, they cannot meet every First day, because, the remaining party claim the house and extend to us as a matter of favor the privilege of meeting monthly at these houses and in some cases even this is refused. We however do celebrate the death of Jesus at every meeting we have, on the First day, and will so soon as houses can be made and overseers qualified, attend to our duty weekly.

I have just learned that after the congregation was dismissed yesterday morning, in conclusion of our first day meeting nine others came forward and were immersed (three of whom were methodists,) making in all 80 at that meeting.

From Sister Jane Dawson, Washington county Penn. Dear Brother Scott,—I am constrained to lift my pen once more, after delaying some time expecting some of the brethren would write and inform you of all the news which we think you would love to hear. You know, dear sir, that it is congenial to our best feelings to share each others joys and by this our delights may be greatly multiplied for what is the joy of one, may become the joy of all. Deeply impressed with these feelings, I would have written you a month ago, had I not been afraid some person might think I wished to see my name again in the 'Evangelist,' under this impressions, I solicited Brother Young to write, which he promised to do, but through the multiplicity of his engagements, he has not found leisure. In the mean time I thought we were treating you with unpardonable neglect, so I concluded to hazard consequences and send you a line.

*Beloved Bro. Campbell will no doubt satisfy you on this matter.

You remember, dear sir, the time you and the two Brethren, McElroys, Brother Dawson, sisters Tabitha and Louisa went up the Monongahala river nine miles above Pittsburgh last summer, to Mr. Mills. Well what do you think? Sister Osburn went there on a visit last winter and induced their youngest daughter and an old Methodist lady by the name of Dennis to obey the Gospel. Brother James went over in the spring to bring Sister Osburn home, when these two females offered themselves candidates for baptism: he did not baptize them then, but appointed the next First day to return with Brother Young, and hold a two day meeting: accordingly they went and exhibited the Blessed Ancient Gospel in such a manner that nine obeyed. They then appointed another meeting when Brother Hayden and Brother Dawson attended and six more were immersed. I had the privilege of accompanying them at that time, and, so much joy, so much delight, so much love and affection I scarce ever before witnessed. O my dear Brother! had you been present my joy would have been complete. Brother Hayden then set the church in order, broke bread, and appointed another meeting when Brethren Young and McElroy attended and one more was added to the church. But I must not neglect to inform you that among the converts were every individual of the Mills family, with their sons wife, and, what is a bone for the Paidobaptists to pick, there were four households baptized and not an infant in one of them!!

The disciples are walking in love and harmony, continually growing in grace and fortitude, ardently desiring the salvation of all around them. The whole affair is counted a singular phenomenon in that place and has caused great excitement, the people are flocking out to see and hear, and some contend and oppose, while others are deeply affected and we hope will soon bow to the sceptre of King Jesus. Some of the most intelligent Brethren from Pittsburgh, or this place, meet with them almost every First day and labour in the word and doctrine which exceedingly strengthens and animates the disciples, and excites them to add to their faith, courage, knowledge, &c. Thus my dear sir I have given you a brief sketch of the origin of a church built upon the holy Apostles and Prophets. May the Lord keep them in his truth, increase their members, and preserve them blameless unto the day of his coming. Dear brother, remember them when you come before the King.

I will now proceed to give you some little items of information concerning ourselves and our sister churches which may be gratifying, if you have not received information from other sources. I had the pleasure of visiting the Noblestown church this summer, they are getting along slowly, some difficulties and few additions. I also had the pleasure of visiting the church at Pittsburgh, and there are some sterling disciples there, but they also have difficulties.

I am just interrupted by the return of Brothers Young and Dawson from Braddocks fields, where they have introduced two more into the kingdom. Left the disciples all in good health and spirits, and brought home a huge bundle of love and respects to us all, and I can confidently, send share to you on this paper. But what shall I say about ourselves. Do you know that our excellent Brother, John McElroy has bought a farm near Steubenville and has moved this spring? Irreparable vacancy! I feel it every First day of the week, I cannot forget it, we were to visit them lately, he is comfortably seated almost in the centre of the Centre Church three miles from Steubenville. As for the rest of us I trust we are pressing along the mark, having the prize full in view, hasting to the day of God, and if there is any other good thing to besaid about us, let somebody else tell it.

Dear brother we have been fondly hoping that it might enter your mind to pay us a visit this summer. I know that we can give no guess at your business as an editor. But I must conclude; remember my purest christian love to Sister Scott.

Yours in the best bonds,
JANE DAWSON.

P. S. As I have written this letter in profound secrecy, I have no orders for love and

respects to be transmitted by it, but I am confident if the Brothers and Sisters knew I was writing they would eagerly snatch the opportunity to have their warmest christian love and affection remembered.

J. D.

Washington county Penn.—Beloved Brother Scott. The Gospel unfolds a principle which mingles with every thing noble in the breast of man—around which all the virtues play, and by which the heart is attuned to the praise of God.

It gives melody to the voice, mildness to the eye, compassion to the heart, and liberality to the hand. It makes the ear attentive to the call of distress; and like the magnetick influence, unites by its sympathetick ties the remotest inhabitants of the earth—without it vain is wisdom: without it, man's best deeds are vain.

It flows in the tear, breaths in the sigh and whispers peace wherever it obtains.—It makes us weep with those who weep and rejoice with those who rejoice. It is manifest in every work of God and in the works of all his saints.

When bled the Son, it spoke,
When lifted up, it drew men to him.

When it has accomplished its work among the sons of men discord will cease, & all will be harmony again, the Redeem'd will then unite in celebrating the praises of God and the Lamb forever and ever, universal concord will prevail as at the beginning of creation, "When the morning stars sang together and all the Sons of God shouted for joy."

That principle is love: and we rejoice Dear Brother that it is manifest in your labours in days that are past and thus far also evinced by your writings.

REFLECTIONS ON THE DEATH OF A BROTHER.

The spring returns, the flowrets bloom,
And gay and bright the morning smiles;
He wakes not from the darksome gloom,
Yet he rests from all his toils.—
Cold on his bosom press the clods,
Low lies his head beneath yon tomb,
Nor shall he burst the binding rods
Until the resurrection morn.
Forgotten now are all his cares,
His sorrows, in this scene of strife
A sweeter form his spirit wears
In yonder brighter world of life.
And sounds sonorous and sublime
Attend the everlasting trains,
He rapturous hears unchang'd by time
Where ecstasy forever reigns.
Nor shall his dust unheeded sleep
Beneath the confines of the tomb;
Nor death dominion o'er him keep
Tho' it has crush'd his youthful bloom,
No:—beauty from the grave shall burst
When all the dead doth hear him speak,
Who spake existence at the first
—The everlasting bars shall break
And then, with those who serv'd the Lord,
Who own'd his name, and kept the faith,
Shalt rise triumphant at his word,
And gain the victory over death.

J. McELROY.

May the Father of our Lord Jesus Christ bless the Brethren.

ECCLESIASTICAL REGISTER.

[Concluded.]

ALABAMA.—The Baptists in this state have 12 associations, 219 churches, 130 ministers, and 8,953 communicants; the Methodists, 44 preachers and 13,504 members; the Presbyterians, 38 churches, 27 ministers, 6 licentiates, and 1,669 communicants; the Roman Catholics, 9 ministers; the Episcopalians, 2 ministers.

MISSISSIPPI.—The Methodists in this state have 23 preachers and 5,918 members; the Baptists, 3 associations, 58 churches, 12 ministers, and 1,814 communicants; the Presbyterians, 25 churches, 21 ministers, 3 licentiates, and above 950 communicants; the Episcopalians, 4 ministers; and there are some Roman Catholics.

LOUISIANA.—The Roman Catholics are the most numerous religious denomination in this state, which is divided into upwards of 20 ecclesiastical parishes, most of which are provided with priests. The Baptists have 1 association, 28 churches, 14 ministers, and 1,021 communicants; the Methodists, 6 preachers and 1,573 members; the Presbyterian, 3 churches, 4 ministers, 1 licentiate, and 200 communicants; the Episcopalians, 3 ministers.

TENNESSEE.—The Baptists in this state have 11 associations, 214 churches, 141 ministers, and 11,971 communicants; the Methodists, 125 preachers, and 38,242 members, including a few belonging to adjacent states; the Presbyterians, 105 churches, 60 ministers, 20 licentiates, and 6,814 communicants; the Lutherans, 10 ministers. The Cumberland Presbyterians, computed at 100,000, reside chiefly in Tenn. and Kentucky.

KENTUCKY.—The Baptists, in this state have 25 associations, 442 churches, 289 ministers, and 37,520 communicants; the Methodists, 77 preachers and 23,935 members; the Presbyterians, 103 churches, 61 ministers, 9 licentiates, and 7,832 communicants; the Roman Catholics about 30 priests; the Episcopalians, 5 ministers; the Cumberland Presbyterians are also considerably numerous.

OHIO.—The Presbyterians in this state have 346 churches, 192 ministers, 11 licentiates, and 22,150 communicants; the Baptists, 14 associations, 240 churches, 140 ministers, and 8,801 communicants; the Methodists, 91 preachers and 36,064 members; the Lutherans, 37 ministers and 8,706 communicants; the Associate Presbyterians, 65 congregations, 20 ministers, and 4,925 communicants; the German Reformed, 82 congregations and 3,750 communicants; the Episcopalians, 16 ministers; the New Jerusalem Church, 4 societies; there are also a considerable number of Friends and Roman Catholics, some Universalists, Unitarians, and Shakers.

INDIANA.—The Baptists in this state have 11 associations, 181 churches, 127 ministers, and 6,513 communicants; the Methodists, 34 preachers, and 13,794 members; the Presbyterians, about 50 churches and 20 ministers.

ILLINOIS.—The Baptists in this state have 6 associations, 80 churches, 69 ministers, and 2,432 communicants; the Methodists, 45 preachers and 8,859 members; the Presbyterians, 24 churches, 13 ministers, and 492 communicants.

MISSOURI.—The Baptists in this state have 9 associations, 111 churches, 67 ministers, and 3,955 communicants; the Methodists, 23 preachers and 3,403 members; the Presbyterians, 17 churches, 10 ministers, and 605 communicants; the Roman Catholics, a considerable number of churches and priests; the Episcopalians, 3 ministers.

DIST. OF COLUMBIA.—The Baptists in this district have 18 churches, 10 ministers, and 1,659 communicants; the Presbyterians, 9 churches, 11 ministers, 5 licentiates, and 996 communicants; the Methodists, 1,400 members; and the Episcopalians, 5 ministers; the Catholics, several churches, the Unitarians, 1 minister.

MICHIGAN TERRITORY.—The Methodists in this territory have 11 preachers and 675 members; the Presbyterians, 6 churches and 6 ministers; the Episcopalians, 5 ministers; the Baptists, 1 association, 2 ministers, and 187 communicants; the Roman Catholics, several Priests.

ARKANSAS TERRITORY.—The Methodists in this territory have 7 preachers and 983 members; the Baptists, 1 association, 8 churches, 2 ministers, and 88 communicants; the Roman Catholics, several priests; the Presbyterians, 3 or 4 ministers; and the Episcopalians 1 minister.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 9. CINCINNATI, SEPTEMBER 3, 1832. VOL. 1.

SACRED COLLOQUY.

CONTINUED FROM PAGE 183.

NO. 8.

MR. STANSBURY.—In regard to the arrangement we have heretofore been investigating, Bro. Charles, I shall propose, this evening, an illustration, which I hope, may be conceived by you, as equally curious and instructive.

The word gospel consists of six letters, and our arrangement, of six items, beginning with faith: Now it so happens, that the letters in the word Gospel, let them be collocated in any other manner possible, will make no other word in the English language whatever: pray, understand me; I mean that, out of all the letters which compose the word gospel, there cannot be any other word formed!

C. SANDFORD.—Well, Sir, what then?

MR. S.—So it is with the items which constitute the *theory* of the Ancient Gospel view of faith, repentance, &c. By no other collocation of these items can you possibly frame another theory which shall be truly Christian! the slightest derangement of them must make the speaker announce sentiments that are not of God; nay, any disorder here, must be productive of schism, and, what is not less alarming to the world than schism is to the church, such alterations may be made in this order of first principles as to render the gospel of Christ of none effect and leave men in their sins rather than deliver them from their power. O what infinite blessings would the church have been made the channel of, had she been careful to keep things right here! but, as the Psalmist says of things in his day, 'The foundations of the earth are out of joint, and what can the righteous do.' Men, the most anxious on earth to bring the world to righteousness by the preached gospel, feel themselves as imbecil as infants on account of the incorrect theories according to which they proclaim the name of our Lord Jesus Christ.

May the Lord hasten forward the happy time when those who watch over the interests of the Christian religion shall see eye to eye and speak the same things, being firmly united in the same mind and same judgment, enlightened and directed by the unerring dictates of the word of God!

C.—Your style, Sir, is very extraordinary.

Mr S.—Not more so than true, beloved; the paths of the Lord are straight paths; the ways of error are crooked as the serpent; and when you Baptists propound as a theory, The Holy Spirit, faith, &c., by putting matters out of place, you resemble the person who would spell the word Gospel, beginning with the letter E, thus, Egospl! Presbyterians spell their word thus, Segopl. Methodists thus Segopl, Egospl, and Esgopl; while the Episcopolians, less variable in their fundamentals, because less industrious in rearing their superstructure make out Spgos!; but the motlier institution, the antique lady patronized by the splendid succession of St. Peter, would, in her ordinary way of working wonders, complete her term in P, her theory comprehending pope, prelate, priest, pardon, penance, and purgatory! No gospel without these!

C.—Your illustration is singular enough, I confess: but, Sir, will you point out to me the precise fundamental difference between the theories of the Presbyterians and us Baptists?

Mr S.—Allowing for your different views of baptism, your doctrinal theories are the same; but if baptism is to be taken into the account, then there is the same incongruity between your theories that there is between the following arrangements of the letters in the word gospel—egospl and segopl.

C.—I fear I shall exhaust all your ingenuity in making this matter plain without receiving from you the conviction you so eagerly desire to impart, for I am still unconvinced that we can be wrong: the regular Baptists wrong! the most numerous party in the United States wrong! who then can be right? why the whole world must be in error if we be wrong, and who can believe it?

Mr S.—‘Incredulity (says Aristotle) is the source of all wisdom,’ and I am not displeased, that you should be still unconvinced that you are wrong, although I had expected that before this you must be convinced that we theoretically are right;—be not alarmed that the whole world should be wrong: this has been many times the case—once when Adam transgressed—once in the days of Noah—once at the coming of Christ, once in the days of Luther, and now it is almost wholly out of the way again.

C.—Without dispising the authority of such a philosopher as Aristotle. I would not be thought either the most credulous or most incredulous person in the world Bro. S. for I am not convinced that such is the best of human kind; as for you Ancient Gospel folks I know not whether I could not pretty easily prove, that you are now fully prepared to *swallow a mouthful*, I am not sure that you do not *now* and *then* gulph a little.

But, Sir, to the theory you preach.

Mr S.—Pardon interruption, Mr Charles,—preach a theory! I protest this is odd enough!

C.—Ah! not preach a theory! what do you preach? what do you argue for? Is it not for the theory of faith, repentance, &c. &c. I thought this the very end of your argument, and the purport of our colloquy.

Mr S.—Indeed! We preach *Christ*, not a *theory*; but after all, to argue for a theory and to preach it, are very distinct things: none ought to preach a theory; none can preach without one: we preach not the theory of the Ancient Gospel! but only Christ according to that theory; and it is indispensible that, that and all others abroad should be brought to the test of Scripture, and proved to be that, according to which Paul preached Christ; for you have seen that Paul himself had a theory, and consequently was a theorist.

C.—Well, Sir, I confess I am, notwithstanding my educational repugnance to your views, not a little gratified by the light which your last observations have thrown on this subject. I am happy to think I understand you more perfectly than I did before; for I fear I have not sufficiently distinguished between preaching *theory*, and preaching *Christ*

according to a theory. In this point of view I am more than ever convinced of the real importance of this investigation.

Mr S.—It is of much importance to discriminate where there is a difference, Mr C., and if the colloquy which Mr Locke has pleased to permit in his parlour, be considered in reference to its ultimate object, viz, the establishment of a correct theory, according to which to proclaim the name of the Lord Jesus, then it must appear one of the most singular and important enquiries into the gospel that has been instituted since the days of the Apostles.

C.—I have never doubted the importance of the present inquiry, Mr S, and now see and feel it more than ever. I am even well assured, that a theory of one kind or other, must be in the New Testament; but whether yours, or ours, or some one else be that, is the question.

Mr S.—I am happy to see you keep the point at issue so steadily in view, and would just add that I most sincerely wish you may not mistake the terms of our theory for the principles and privileges represented by them: when we argue for words we argue for the things of which they are the signs; but polemics do not always discriminate, and many think it of the very essence of greatness to be able to find fault and believe themselves right, because, in their own wise judgment, they have proved others wrong; such enquiries after truth, are like the envious man, who would raise himself up by putting his fellow down, instead of putting his fellow down by raising himself up.

C.—I am aware, Sir that words are the signs of our ideas; and our ideas the signs of things: when we argue for the first, we argue for the last; for without terms no inquiry could be instituted, no truth in any department of human knowledge could be investigated.

Mr S.—This is very correct, Sir. If we suffered ourselves to be alarmed by the mere recurrence of terms, what should become of us in our hypothetical inductions where things have no other existence than what is given them by the terms we make use of?

C.—Sir, I am greatly indebted for all that you have been pleased to say on this point; but did not you say in our last, that some preached water instead of Christ? and may not some preach this theory of the Ancient Gospel instead of the gospel itself.

Mr S.—All things are liable to be misunderstood and abused; I do not, however, know any one guilty of this mistake. Our time is up: pardon me, Charles—farewell Mr Locke, Madam, Mary, John, farewell. May God, our heavenly father bless the family through Jesus Christ, our Lord. Farewell.



A PLEA

FOR A NEW VERSION OF THE OLD TESTAMENT SCRIPTURES.

NO. 2.

The christian Scriptures calling upon all men for an unreserved surrender of their souls, spirits, and persons, for time and for eternity, nothing, can be of more importance to mankind than that they be put in possession of the ideas, the very ideas, and nothing but the ideas of their Author. This can be done only

through the medium of the autographa, or original writings of those to whom the communications were at first made; or by MSS. of these writings; or by editions of these MSS.; or by versions of these MSS. and editions. This will suffice for the New Testament, in which the doctrines of Christianity are immediately contained; but

As Christianity constitutes not the whole of revealed religion, but only the perfection thereof, and follows a preparatory and subsidiary dispensation, as the light of morn follows the dawning of the day; in other words, as the Gospel was preceded by the Law and was made dependant upon it for many important things, it is of paramount utility to us that the voice of God in this preparatory and subsidiary economy be distinctly apprehended: this we can attain only through the medium of the autographa, or writings of those men to whom the communications in the Law were originally made, or by MSS.; or by versions of these editions and MSS.

Is, then, our present English Bible, commonly called king James', because made by his authority, a version of the autographa, or original writings of the men to whom the divine communications were at first made; or was it made from MSS.; or from editions of MSS.; or is it from the versions, ancient and modern?

But waving for the present the settlement of the question concerning the source or sources from which the version was made; are we assured that neither defect, nor redundancy, nor contradiction, nor inconsistency, nor error marks its sacred pages? and admitting for the sake of a case, that instances of all these are to be found in our present Bible, and numerous instances of all these too, can it be proved that they are so numerous and so great as to warrant a new version?

The necessity of understanding the Holy Scriptures is argued for in the following manner by a master:

1 As the Christian religion is of divine authority, and as the Scriptures are the authentic record and revelation of it, every Christian, and especially every christian teacher is concerned to understand the scriptures, and obliged to study them with care.

2 The importance of understanding the Scriptures has never been denied, though the means of attaining to it have not always been sufficiently attended to, even in the schools of theology.

3 The Scriptures can be understood, only by being studied and interpreted according to the genuine principles of criticism; and a regular deduction of these principles, illustrated by examples, seems to be the best method that can be taken for assisting students in the study of the Scriptures.

4 It is from the Scriptures rightly understood that all just opinions in religion are to be derived; but misinterpretation of it is the certain cause of error.

5 This part of our discourse may be reduced to two general heads;—the Sources—and the Objects of scripture criticism. The consideration of the former will lead us to discover the most general and simple principles; the consideration of the latter will enable us to combine these principles, to deduce more particular rules, and to apply them to use.'

It is not my intention in these papers, to accumulate from the face of Scriptures, which indeed were the task of a Tiro, a mass of errors and inconsistencies, and by a display of them, distinguished alike for ostentation and ignorance, to arouse the apprehension of my brethren, and so cause them, forthwith, to cry aloud for a New Version of the Old Testament; on the contrary, as I presume the reader is aware that our present Bible is characterized by many excellencies, it will be the object of this Plea, not to declaim against the old, but to speak in favor of a new; and, by directing the disciples' minds to the *sources* and *objects* of Biblical criticism as developed by the successive efforts of the distinguished scholars in the Protestant world, to give him a taste for the higher branches of christian literature, and breathe into his illuminated spirit a generous ardour to excel in that wisdom which cometh from above; which is intended of God to be the salvation of the world, and which is so necessary to appreciate the worth of a New Translation.

The sources of Biblical criticism, says an eminent Scotch critic, are reducible to the following:—Manuscripts, and editions of manuscripts; the original languages, kindred languages, versions; the occasion, scope, and other circumstances of the books of Scripture; comparison of Scripture with itself; ancient history and manners; ancient learning and opinions.

These are subservient to Scripture criticism, either by establishing the true readings, by ascertaining the sense, or by displaying the beauties of the Scripture language.'

And on manuscripts and editions of the books of Scripture he says—

The first thing necessary for understanding the Scriptures, is, to know what the author really wrote.'

We cannot determine this by having recourse to their autographa, because all these are long ago lost.

There are many MSS. which have been transcribed from these or from other MSS. and many editions published from MSS.; which are therefore the sources to which we must apply for discovering what the inspired authors wrote.

It is, chiefly to the common editions of the books of Scripture, that the generality can have recourse for this purpose; and these are sufficient for what is absolutely necessary to be known.

But as these editions differ in some places from one another, and MSS. differ much more, we cannot be certain what was originally written, but by a careful examination and comparison of the several MSS. and editions; and therefore is of great utility that such as have the opportunity, consult these, and communicate their discoveries to the world.

The existence of MSS., however, and their numbers are not the circumstances which constitute their authority; things may exist, and exist in great numbers, and yet be wholly devoid of authority: the following distinct and elegant chapter on the authority of MSS. by the same author, will, I doubt not, both instruct and delight the reader.

There are catalogues of the known MSS. of the Scriptures, some of which, or one collected from them, it will be useful to have constantly at hand.

Of the New Testament there are several very ancient MSS.; but few MSS. of the Old Testament are of very great antiquity.

The ages of MSS. are ascertained either by testimony or by internal marks; with greatest certainty by the latter; not, however by any one mark singly, but by the conjunction of several.

The authority of a manuscript depends very much on its antiquity; and consequently it is of importance to ascertain the ages of manuscripts as exactly as possible.

The principle on which antiquity gives authority to a MS. is, that the risk of falling into a mistake increases in proportion to the frequency of transcribing, and therefore, other things being equal, the authority of a MS. is in proportion to its antiquity.

But, from that very principle there arises an exception to this general rule; viz, that a MS. certainly copied from one very ancient, has greater authority than another written earlier, but copied from a MS. of no great antiquity.

But there are other circumstances, besides their ages which likewise affect the authority of MSS.

MSS. of the Hebrew Bible are of greater or less authority according to the countries in which they were written, and the person for whose use they were written.

Some MSS. show themselves to have been written by persons ignorant of the language, and on this very account, have great authority in favour of readings which could not have been introduced without knowledge of the language.

Some MSS. bear plain marks of being written with care, and therefore have great authority; others of being written negligently, and these claim no authority.

MSS. which have been diligently rendered conformable to a particular copy or version, of which there are many instances, have no authority in cases where they agree with that copy or version.

A MS. transcribed from another, or MSS. transcribed from the same original, or corrected by it, can have no separate or independent authority.

MSS. written since the invention of printing, and copied from any printed edition, have no authority.

So much for manuscripts, and the authority of MSS.

THE CHURCHES.

CONTINUED FROM PAGE 158.

It has appeared to many that the information which it has pleased the Divine Spirit to communicate to us on the subject of Bishops and Deacons, is rather scanty, if not wholly defective, but this exception which has been taken to the divine goodness on a point

so essential to the comfort and improvement of the Churches, evan-
 gishes like the morning cloud, when, by maturity of scriptural re-
 search, we are enabled justly to estimate the different modes of
 teaching employed by the Spirit in the Holy Scriptures.

The scriptures, it is well known, makes an abundant use of all
 kinds of figures, many of which are most comprehensive and con-
 vey to us, in a word or phrase, more information than could be
 presented to us in pages of mere literal writing. How many ideas
 of undershepherds, their cares and duties, and of their flocks and
 feedings, are suggested in the figurative use of a single word, when
 Jesus is called the '*Chief Shepherd*,' 'And when the Chief Shep-
 herd shall appear, then shall you (the Pastors of the Church) also
 appear with him in glory!' Again when he is styled '*Bishop of
 Souls*' how many ideas of responsibility, if those charged with the
 oversight of particular portions of the children of God, and who
 watch for our souls as those who must give an account to the Great
 Bishop! How many thoughts arise in the mind concerning the
 officers, and concerning the whole army of the faith, when Jesus
 is styled the Captain of our Salvation!

The church is named the flock of God, the family, the city, the
 kingdom of God, and each of these figures conveys to us a train
 of ideas concerning her organization, &c. which it would take a
 long time to exhibit in literal language.

It is, however, not the only advantage derived from the use of
 figures, that there is, by them, thrown into the mind a more abun-
 dant and varied knowledge; but the meaning, nature, characteris-
 tics and uses of things, also, are, as it were locked up in them, so
 that they cannot be taken from mankind by either malice, or error,
 or time! for example, how many conceits have been framed about
 the word Baptize? Sprinkling, pouring washing, wiping, dip-
 ping, and crossing have all been suggested and practised as the ac-
 tions which go to define the word Baptism! but in the figurative
 use of words, which represent facts known to all mankind, or ra-
 ther in the figurative use of these facts themselves, for it suggests
 itself to me that language is never figurative, but only the things
 represented by language, the Divine Spirit has forever locked up
 the meaning of the word Baptism.

Baptism, as enjoined by Christ, is set forth figuratively by the
 facts of a *burial* and *resurrection*: any actions therefore which
 do not put the disciple *out of sight* and bring him again *in to sight*,
 as is done in a burial and a resurrection, cannot constitute the lit-
 eral fact of Baptism because they fail to fill up the figure. Again
 Baptism is called *a birth* born of water, &c. Now that which is

born comes *into sight*, and any use of water in this ordinance, therefore which does not bring the person *into sight*, and this can be done only after he has been put out of sight, cannot be the fact, because there is nothing in it to fill the figure. For instance, there is nothing in *sprinkling* to fill the figures of a burial and resurrection; nothing that can fill the figures of a birth—nothing that can fill the meaning of a *planting* and *raising*.' Is there any thing in sprinkling that bears the shadow of a likeness to a burial, a resurrection, a birth, a planting of seeds, a growing up of these seeds! surely no. Sprinkling is not baptism then, and so of all other uses of water where, to fill the figure, the subject is not put out of sight and brought into sight.

Now the use, to which I wish to turn these premises, is this.

It has been thought, as was observed above, that the subject of Bishops and Deacons is a little obscurely or scantily discoursed of in the New Testament; but if regard is had to the proper manner of reading on this subject, we shall see that it is left by Scripture authors free from all obscurities, and that between phrase and figure, we are in possession of a plentiful store of information concerning—1st, the existence; 2d, the qualifications; 3d, the character; 4th, the duties, and 5th, the ranks of the several officers in the Christian church. Nay, in styling the church a family, a city, a kingdom, &c. God has not only locked up the fact that the church is an organized society, though the original word *ecclesia*, does not necessarily imply it; but he has, also, in this manner, put it in the power of one age to redeem itself from the errors of another, and in spite of all the quibbles which is constantly practised about literal language, to determine by these figures, with all useful precision, every thing relative to both the church and to her officers.

With other things the human body is used figuratively of the church: and so in one place he says there is but *one body*—literally one church; but as living bodies are animated by one spirit, and only one, so he says that in the body or Church of Christ there is '*one spirit*.' Having thus selected a body animated by its own particular spirit as a figure of the church of Christ animated by the spirit of Christ, he then informs us that all the operations of the body is the result of the spirit which fills it. 'There are diversities of gifts, but the same spirit, and when a portion of this spirit, is given to any one member, it is for the good of the whole, and not for any private purpose. It should be observed also, that a body is employed figuratively for both the whole church, as where it is said 'His body the church,' and also for a single con-

gregation, as in 1 Cor. 12 27—‘Ye are *soma*, a body of Christ and members in particular, and from this figure the Apostle reasons to the unity of the congregation, the duty, responsibility and mutual sympathy of its particular members, their location in the body by the sovereign spirit, their dependence on each other, and the folly of repining at the functions which they were destined to fulfil in the body.

Now as every body must have a head and hands, in as much as it requires to be served and overseen, so when the whole church is set forth in the figure spoken of; Jesus is said to be the head—‘and he is the head of the body, the church,’ i. e. the whole church or general assembly; and of this immense body, made up of the saints of all ages from Adam to the resurrection: Angels are the servants or Deacons! ‘Are they (the angels) says the apostle, not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation!’ What glorious thoughts are communicated to us in the scriptures concerning the divine establishment called the church! she spreadeth herself abroad into all the nations of the world, gathering from the diverse tongues, languages, kindreds, tribes, people and kingdoms, into one, all the excellent of the earth that have ever lived, now live, or shall live to the consummation of the present state; waited upon also by all the host of heaven, while her head is in the heavens—Jesus the Son of God, all glorious to behold! Gethsemane and the agony thereof are past; Cæsar and his men of war; Pilate too, and Pilate’s bar, the rod, the scourge, the cross, the spear, the grave, are forever no more. He sits in the heavens the King of saints, the Lord of myriads of flaming cherubims, the Glory of the universe! The Lamb that was slain!

‘O Jesus, the wonder, the glory the love!
Of angels and glorified spirits above,
And saints, though they see thee not, yet dearly love,
Rejoicing in hope of thy glory!
Worthiness dwells in thee,
Excellent dignity,
Beauty and majesty;
Glory environs thee;
Power, honor, dominion and life rest on thee
O thou chiefest among the ten thousands!’

It is not, however, the general assembly with its great Bishop and angelic ministers that this paper was intended to discourse upon, but the particular churches, with their under Bishops and Deacons, but thus far at present. The Lord bless the brethren.

But few men distinguished for their talents and erudition, who have had sufficient originality to strike out a new path, have received that applause which was their due. If they make an important discovery, others contest it with them, or the value of their labours is not appreciated for years afterwards. Lord Bacon was remonstrated against in his day by Sir Thomas Bodley, for his *new* mode of Philosophising. No contemporary appears to be able to put a due estimate on the excellence of original thinking. The distinguished philosopher just named, to whom the world is so greatly indebted for his principles of inductive Philosophy, was not even understood in his day. Sir Edward Coke, wrote some miserable and bitter verses against a copy of the Instauration presented him by Bacon; and James I, declared respecting it that like God's power 'It passeth all understanding.' The labours of Luther in translating the Scriptures, and in developing the principles of the Reformation; but few put a just value on; he was abused and reproached, and his efforts to disfranchise the mind from the dominion of error, subjected him to the severest reprobation. John Wesley met the same fate; he and his followers were branded with the name of Methodist by reproach, a name now *assumed* as the distinguishing badge of a numerous and respectable sect of christians. And may we not add, that the names of those justly distinguished men, who in this day have been so successful in removing the false opinions so prevalent in the world respecting Christianity, and of presenting to view the native beauty and excellence of the New Institution, have, on account of their labours, and devotion to the truth, been subjected to the most disgraceful epithets; their views have been ignorantly or wantonly misrepresented, and the most undue measures have been adopted to arrest their successful promulgation, but in vain, for even now, at this present time, they are *commending* themselves by the doctrine they exhibit to every man's *conscience* in the *sight* of God. That part of the community called, the world, hear them gladly. The very persons to whom the word of this salvation is sent, and who are to enjoy the immediate benefits of it are giving their attention to it, and many of them already have verified the truth of Paul's assertion 'That the gospel is the *power* of God unto salvation to every one that believes' it. The whole of our country is ripe for the harvest, and we have nothing to do but to thrust in our sickles and an abundant crop will be gathered.

The same glad tidings announced throughout Judea and Sama-

ria, and made known to the uttermost parts of the earth by the apostles of Jesus Christ, are now proclaimed among us, and the same effects produced then, are now witnessed—were the people then smitten by the word? so are they now. Did the apostles preach a salvation that was nigh them? so do we now. Did those that hear it desire an immediate possession of it? so do the people now. Was the question by the believing penitent—‘What shall we do?’ promptly answered—‘Reform and be immersed every one of you, in the name of Jesus Christ, for the remission of your sins?’ so is it now. And did the people readily receive the answer? so do they now. And did the apostle regard the people as saved who thus believed and obeyed? so do we now. Were the people happy, daily rejoicing in the salvation they received? so are they at this time. Let us therefore be encouraged, and redouble our efforts, we are engaged in a work that cannot come to nought; our labour shall not be in vain in the Lord; The seed now sown, like that cast upon the waters of the Nile, when it overrun its banks, will be seen after many days, thriving luxuriantly, and producing abundantly.

DISCIPULUS.

Criticism.

In the 7th No. 3rd vol. M. H. 202 p. Professor Stuart has these words, ‘a person may be baptized into a thing’ (doctrine)—so in Math. iii. 11. ‘I baptize you with water into (eis) repentance,’ i. e. into the profession and belief of the reality and necessity of repentance, involving the idea that themselves professed to be the subjects of it.

In Acts, xix. 3. we have ‘into (eis) *one body*’ all in the like sense, viz. By baptism the public acknowledgement is expressed of believing in and belonging to *a doctrine*, or *one body*; so in Acts ii. 38. baptized on account of Jesus Christ into (eis) the remission of sins, that is, into the belief and reception of this doctrine; in other words, ‘by baptism and profession, an acknowledgement of this doctrine, on account of Jesus, was made.’

With all deference to the erudition and biblical knowledge of professor Stuart, this exegesis appears to me to be exceedingly lame, for the following reasons: and 1st. the assumption is made, that under John’s teaching, the Jews’ were called upon to be baptized into a thing, by which he would have us to understand a *doctrine!!* Now permit me to say, that it was not the intention of John to call the attention of the multitudes to a mere doctrine to be

received as true and proper, but to that which the doctrine *implied* and *enforced*; not to a belief in a tenet, but the actual performance of a thing; not to acquiesce in the necessity of obeying a call, *but to obey it!!* or in other words, not a reception in the mind of the duty of reformation, but a call to an actual change of mind and of life. *They were, indeed, baptized into a thing which was a something to be done*; not a doctrine of reformation, but reformation itself; immersed into reformation, or in order that they might reform. The same remarks will apply equally as forcibly to the teaching of the Apostles, in regard to the remission. They commanded the people not to be baptized into a belief of the value or importance of remission, or the belief of the doctrine, but *into* an actual and *bona fide* remission, which remission, they were, *out of*——, before they reformed, and were immersed in order to obtain it.

It would be a strange thing for an Alien to be naturalized *into* a belief of the excellence and glory of the republican institutions of our country, instead of an *adoption* into the number of our free citizens, and an actual enjoyment of the rights of citizenship.

CRISPUS.

FOR THE EVANGELIST.—NO. 2.

The Christian Institution is the most benign and gracious of all the great things that has ever been seen or known on earth. It is the house of the living God—the temple of the Holy Spirit—the body of Christ—the bride—the lamb's wife—the new Jerusalem, with all its kings, and priests, and alters, and sacrifices, and towers, and palaces, and riches, and glory, let down from Heaven, by its most august and glorious founder, to enlighten the earth—to gladden the nations, and to resound the high praises of God, our Heavenly Father, and of Jesus Christ, our Lord, to the day of eternity.

Atraham, the father of believers, and friend of God, and all the illustrious men of ancient times, whose names are held in veneration among us, lived under an economy, in which perfection could not be given to the consciences and the character of men; great and good as they were, they would not be permitted to enter under the reign of Jesus, and enjoy the blessings we now possess, without other qualification than those they had, and however eminent they were, in their day, for their faith, and behaviour, it would not be once named under the dispensation of favor and truth. They are thrown altogether in the shade, under the radi

ance and glory of those beams, that issue from the sun of righteousness, and that fall upon and beautify and adorn the character and life of the christian. What is their faith and courage, knowledge and temperance, patience and godliness, love and benevolence, to that which the christian institution calls for? '*when much is given, much is required.*' But who *now* has the faith and self-devotion of Abraham? Who, the generosity, piety and beneficence of Melchisedek; the meekness, the honesty, the purity of Joseph; or even the tithe part of the munificence of the tribes of Israel? Ah! my brethren, we fall infinitely short of attaining the spirit of the glorious age, under which we live,—we are a poor, pitiful, meagre race, in comparison to what we should be; instead of arriving at perfect manhood, we are but children in knowledge, faith and obedience, while in works of the flesh, we are too much like men.

Look at the *christian* world, or rather let us look at ourselves—What are we as a body of disciples doing? A few choice spirits among us, are calling upon the people to reform, and be converted; with considerable success,—they are preaching and teaching by day and night, spending their time, employing their energies of body and mind, and leaving their families to do good to the world, and to build up and set in order the church of God; and who among us *love them but in word*?—who love them in *deed*, and in *truth*? Who contribute out of their abundance to them, who lay by in store as God has prospered them for the support of these men? who attends to the injunction? '*Let him that is taught in the word, communicate in all good things to him that teacheth.*'

Brethren, the fountain of christian benevolence is dried up among us; the love for good men, manifested by care, for their health and comfort, is scarcely known. The great christian virtue of contributing to the necessities of those who are bearing reproach and shame, on account of Christ, and who are devoting their lives to the work of converting the world to primitive christianity, is lost sight of. Those rare and choice spirits, who, if so disposed, might become distinguished and wealthy in any professional pursuit, are now toiling and drudging to restore the Church to her original excellency, that she may become the joy of the whole earth; standing upon the walls of the ancient city, with a *sword* in one hand, and a *stone* in the other, as in the days of Nehemiah, with scarcely a soul in the enclosure, so kind, as to wipe the sweat from their brow, to brush the dirt from their threadbare garments, or so generous as to give them a cup of cold water, or a loaf of bread, much less, a house, to shelter them from '*the pitiless storm.*'

These things ought not so to be. Brethren, 'God is not mocked, for whatsoever a man soweth, that shall he reap.' I lay it down as a truth that is impregnable, that a congregation of disciples, having a Bishop or Bishops, presiding over them, who labor in word and teaching, and who in consequence thereof, are not able to support themselves and families, must look to and expect all necessary and practicable aid from that church, and she failing to do so, has forfeited all claims to common honesty, or to christian kindness.

DISCIPULUS.

CONVERSATION.

ASSEMBLY'S CATECHISM.

Spring had thrown its richest mantle round the world: the vernal rain cloud sifted its limped treasure unconstrained upon the tender herb: the orchard, garden, grove and forest smiled and sparkled with the thick descending rain: the creeks and rivers sustained a gentle rise, and flowed softly: the birds upon the forest boughs picked and washed themselves in honour of approaching nuptials, and the cattle dashing through the verdant brake, browsed the tender shrub, or new born grass, and wiped away the sad remains of pinching winter: while man touched with the common impulse of the year, shewed in his glad some eye, that neither was he insensible to spring's unnumbered joys.

Fain would I paint the beauties of Hareden, at this delightful season, where all was one embowering mass of verdure.—willows, and vines, and ivy, and poplars shooting to the heavenly azure; quinces and flowering peaches, and budding rose-bushes, honey-suckles and lilacks washed and flouncing their china-coloured bundles of sweetest odors over all the domains of Hareden, but

' Who can paint

Like Nature? Can imagination boast
Amid its gay creation, scenes like hers?
Or can it mix them with that matchless skill,
And loose them in each other, as appears
In every bud that blows? If fancy then
Unequal fail beneath the pleasing task,
Ah! what shall language do?'

Under the umbrageous shades that covered Hareden lay beds of flowers, some of which now hung forth their delicate leaves, and bade the eye of man to stoop and view their low but lovely forms; while the broad meadows, spreading around, and studded over with oaks and elms and starry chestnuts, and other favorite timber, in the shape of cones and pyramids, and fanes, poured forth their redundant harvest of Timothy and ray, and clover, and gale, for the brown herds, the riches of the season.

O Nature! all-sufficient over all!
Enrich me with the knowledge of thy works.
Snatch me to heaven, and show thy wonders there

World upon world, in infinite extent,
Profusely scattered o'er the blue immense !

Evening came on, and the rain cloud that had played off its watery artillery on field and forest during the day, now split into dense fragments of broken cloud, amid which, the sun seemed to sport himself like a Phœnix, before he downward soars.

'When t' enshrine his relics in the sun's bright temple,
To Egyptian Thebes he flies'

The Locke family, with some visitants, sat in the parlour, busied in the high affairs of life eternal. Mary was fascinated with the sublime spectacle of the sun, as he seemed to roll himself above among the clouds; and that she might the better behold the scene, suddenly threw up the window, but not taking heed to a snow ball bush which pressed itself heavily against the sash, she received the whole of its watery contents, upon her lovely person, which now shown like the spring itself.

Mr R. who attended this evening, said, laughing, you baptists are fond of water.

But not in the form of sprinkling, replied Mary, smiling. Then said Mr R. who saw Mary wet from head to foot? Take it, dear child, as you have got it; these things are pretty much as one thinks.

'Thinks,' said Mr Stausbury, that word 'thinks,' brings me in mind of an anecdote, told me by friend Rogers, of an old dutch lady, who was present one day at an immersion.

'As we were returning from the river, said he, a lady who belonged to the Methodists and who had imbibed the loose sentiments of that people on the holy ordinance; observed to the old sister. 'It was very proper people should be baptized by immersion if they thought it right; but for myself, said she, I believe that sprinkling or pouring will do just as well.' '*Thought it right!*' exclaimed the old lady; Was it proper in Paul to persecute the Saints, because he '*thought it right?*' Surely no, answered the Methodist. Well then, replied the Belgic Sister, we have no right to think; God has thought for us, and he has written his thoughts in a book, and it is not ours to think, but to do!'

Charles who saw the bearing of the anecdote, and knew it was in the way of Stansbury to improve every thing for the obedience of the faith; said, well Mr S. you are most untiring; you will make no allowance for faith *alone*, whatever. I verily believe you will keep this thing *doing* and *obeying* before our eyes, until we are all in your sentiments together. One would suppose, you had chosen for your maxim, the old proverb, '*a constant dropping will wear a stone,*' but in a good cause, it is highly meritorious to be persevering: and so I also shall tell my anecdote,

King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy, lay at night in a barn, belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up the beam of the roof. The insect fell to the ground, but immediately made a second effort to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time, from the eminence: it made a third unsuccessful attempt. Not without mixture of concern and curiosity, the monarch, twelve times, beheld the insect baffled in his design; but its thirteenth essay was crowned with success: it gained the summit of the barn: when the king starting from his couch, exclaimed, 'This despicable insect has taught me perseverance! I will follow its example—have I not been twelve times defeated by the enemy's superior force? On one fight more hangs the independence of my country.' In a few days, his anticipations were realized, by the glorious result to Scotland of the battle of Bannockburn.

This is a beautiful anecdote said Stansbury, and might teach me to persevere in my endeavours after religious usefulness, if I had not before me a higher example than that of either the prince, or the spider. I mean the example of my Lord Jesus Christ, who, for the joy that was set before him, set his face steadily, to go to Jerusalem, where he endured the cross, despising the shame, and is now set down on the right hand of the majesty in the heavens.

It is said of Edward the black prince, observed Mr Locke, whose bosom heaved with the most dignified sentiments concerning the Divine Father—That he never fought a battle, which he did not win; and of the Duke of Marlborough, that he never besieged a city, which he did not take. I wish you all success, Brother S. in your efforts, to correct the sentiments of Mr Charles, and some others; and though, I would not point to either the first or the last of these heroes as your example, yet you will allow, that the cause you espouse, demands of us all, every thing that was found in them, and in the prince, and in the spider too.

The following is related of the munificence of Alexander the great:

‘That prince had a famous but indigent Philosopher in his court: this adept in science was once particularly straitened in his circumstances: to whom alone should he apply, but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer, whatever he wanted; he immediately demanded in his Sovereign’s name, ten thousand pounds. the treasurer, surprised at so large a demand, refused to comply; but waited upon the king, and represented to him the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience: but as soon as he had ended his remonstrance, replied, ‘Let the money be instantly paid: I am delighted with this philosopher’s way of thinking—he has done me a singular honor; by the largeness of his request, he shows the high idea he has conceived, both of my superior wealth, and my royal munificence.’

Before Mr Locke had time to make of this anecdote the use he wished to, Mr Stansbury said ‘The idea which the philosopher had conceived of the royal munificence was admirable; still he felt much more attracted by the lofty reliance in the God of Abraham, which that Patriarch conceived after his conquest of the kings, when he said to the ruler of Sodom, who offered him the spoils, ‘I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread to a shoe-latchet; and that I will not take any thing that is thine, lest thou shouldest say, *‘I have made Abraham rich.’*

Mr Locke replied, that the dignified confidence which the Patriarch manifested in the Divine Father, was most admirable, and he felt strongly desirous that it might be imitated by all present.

Mrs. Locke said she could relate a very pretty anecdote, which she had read in Whitecross, and she thought it would not be foreign to the conversation.

A lady, said she, who had just sat down to breakfast, had a strong impression upon her mind, that she must instantly carry a loaf of bread to a poor man, who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant; but she chose to take it herself, instantly. As she approached the hut, she heard the sound of a human voice: willing to hear what it was, she stepped softly, unperceived to the door. She now heard the poor man praying, and among other things he said, ‘O Lord, help me; Lord thou wilt help me—thy providence cannot fail; and although my wife, self and children have no bread to eat, and it is now a whole day since we had any, I know thou wilt supply me though thou shouldst again rain down manna from heaven. The lady could wait no longer; she opened the door. Take this

loaf, said she, and be encouraged to cast your care upon Him that careth for you, and when you ever want a loaf of bread, come to my house.

It now appeared as if every one in the room must tell an anecdote, and young John said, he had read the following in the same author.

'Frederick, the late king of Prussia, having rung his bell one day, and nobody answering, opened the door and found the page in waiting, asleep on a sofa. He was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written, this excited his curiosity; he pulled it out; and found it to be a letter from the mother of the page, thanking him for part of his wages which he had sent her as a very timely assistance, and in conclusion, beseeching God to bless him for his filial duty. The king stepped softly to his room, took a rouleau of ducats, and slipped them with the letter, into the pages pocket. Returning to his chamber, he rung so violently, that the page awoke, opened the door, and entered. 'You have been asleep said the king. The page attempted to excuse himself and in his embarrassment, happening to put his hand into his pocket, felt with astonishment, the rouleau. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. What is the matter said the king? What ails you? Ah! sire, said the young man, throwing himself at his majesty's feet, 'somebody wishes to ruin me; I know not how I came by this money in my pocket,' What God bestows, resumed the king, he bestows in sleep,* send the money to your mother; salute her in my name, and assure her, that I shall take care of both her and you.'

You tell this, I perceive, my dear John, that we may cast our care upon God. Yes sir, replied the young convert, and also on account of the beautiful thoughts conveyed of the divinity in the German proverb.

Mr Stansbury added, 'Mr Whitecross has thrown great fascination around the assembly's catechism, by the immense mass of anecdotes which he has appended to the particular questions; he thought however, that they might have been turned to a better use and was, upon the whole, sorry to see so much pains taken to recommend a book, which he thought, exerted no good influence over the minds of children. He was of Edward Irwin's opinion on the subject of catechisms, and all other formulas of doctrine, who said 'The Christian public are prone to preoccupy themselves with the admiration of those opinions by which they stand distinguished as a church or sect from other Christians, and instead of being unfettered to receive the whole council of the divinity, they are prepared to welcome it no further than it bears upon and stands with opinions which they already favour. To this prejudgment the use of catechisms mainly contributes, which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the word. In the one it is presented to the intellect chiefly—in the other, it is presented more frequently to the heart; to the affections; to the imagination; to the fancy and to all the faculties of the soul. In early youth, which is so applied to, with those early compilations an association takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man.

This derangement, judging from observation and experience, it is exceedingly difficult to put to rights in after life; and as it comes to pass, that, in listening to the oracles of religion, his intellect is chiefly awake, and the better part of the menage—those which address the heart and its affections, those which dilate and enlarge our imagination of the godhead, and those which speak to the various sympathies of our nature, we are by the injudicious use of these narrow epitomies, disqualified to receive.

* A German Proverb.

Mr R's objections to the catechisms of the Presbyterian church was rather negative than positive, and his love for the scriptures had taught him only to disregard it without entering into a particular examination of its defects. Mr Stansbury's observation, therefore, seemed for a moment, to rouse him in its behalf, and he said, Mr S., I have not, I confess, considered, heretofore, the assembly's catechism in the light of Mr Irvine's objection, and I do not, at present, see that, just to enlighten the intellect; it lays a scheme of education open to much or serious objections, but still the formula of doctrine, in question, may be of less value than many people imagine.

It is in the order of nature, replied Mr S. to connect knowledge with feeling, and in the first instance, to make us acquainted with external objects, through the medium of their best relations, as when the child approaches the mother through the breast, and the innumerable instances of her fond endearments; and as it is in nature, so it is in religion; nothing is communicated in the bible for the mere sake of making us know it, but for the sake of our improvement in righteousness, and the love of God. If, for instance, it is told us, that Christ had loved us, it is for the important moral that we also should love one another.

But in the catechism every thing is addressed to the intellect, exclusively, and handed forth for no other purpose, seemingly, than to let us know, or make us believe it. There is no moralist in the catechism, because there is no feeling there. It would suit mankind if they had nothing but heads: with those who have heart and affections, it is of no value, and to such children who are all heart and affection together, and whose intellect is wholly undeveloped, it is the most detestable of all books. Children should be taught to read the simple narations in the book of Genesis, and old men be made to study the catechism, if they will be Presbyterians, instead of christians.

FOR THE EVANGELIST.

‘ But wisdom is justified by all her children.’

Truth is so attractive and lovely in the estimation of all those who are her votaries, that for her own sake, she is received by all who knew her. Does John in humble attire, and with austere manners, present her, all the children of *truth*, all the sons of *wisdom*, justify and approve her? The vessel is not perceived for the delicious wine it contains; but the spirit of a sect is not that which permeates the body of the children of wisdom; it is too contracted and selfish; it *loves* its own—not that of others; it has no affections for those that are without, it can listen too, nor receive any thing from men of other caste—it has ears, but it hears not—eyes, but it sees not, beyond what addresses them in their own little precincts. If one should appear among them, bearing another name, and presenting a doctrine, such as even wisdom herself approves of—though so illustrious as John, the Immerser, or Jesus, the Nazarene, they can see no excellence in, nor receive any communications from him, the one has a demon—the other is a friend of publicans and sinners, or as in modern times, this one is a *New light*, and that one a *Campbellite*—they first brand with a reproachful name, and then glut their malicious spirit with all that they conceive, is hateful about those that wear it—they hang meretricious and contemptible trappings upon them, and then deride and mock them, as though they intrinsically belonged to them. The spirit therefore of a sect is a *false* and *lying* spirit, ‘ But wisdom is justified by all her children, and may we not add, ‘That folly is justified by all her children too!!!’

CRISPUS.

FOR THE EVANGELIST.—NO. 3.

‘We walk by faith, not by sight.’

This is the true principle which distinguishes the christian from the man of the world, which directs, controls, and governs him through life; he walks by faith, not only is he possessed of faith in the testimony of the most high, but obedience to his righteous commands, ‘*he walks by faith,*’ so that faith is one thing, and walking by faith another. Just as *light* is one thing, and walking by *light*, another. The traveller who has a long and tedious journey before him, would act very foolishly, who, because he had fine optical nerves, or most perfect and acute powers of vision, thought that there would be no necessity for him to *walk*, in order to reach the end of his journey. The mere power of seeing, will not compensate for the want of doing. The sight of the traveller is indispensably requisite to enable him to prosecute his journey with ease, with pleasure, and success; it will assist him in selecting the most practicable route, to avoid all the by-paths, and cross roads, and to discern the finger posts, as well as to survey the interesting regions of country, over which he passes—here the broad plain extends itself as far as the eye can reach; rich and luxuriant beyond description—there the lofty mountain lifts its summit to the region of perpetual snow—here the majestic river bears upon its yielding waves the commerce of a thousand sails, and there the gushing cataract pours its rising waters, through the greensward administering health and joy to all who lave in, or drink of its waters. Far beyond from some lofty Pisgah, he discovers the land that is afar off—the delectable scenery enchants and inspires him. The city of habitations, with all its palaces, and spires, its walls and towers rises to his sight, and the prospect of meeting friends, and kindred, and the beloved of his heart, causes him involuntarily to hasten onwards. Faith is therefore to the mind, what sight is to the body; we walk by the one as also by the other; deprived of either, we stumble and fall; astonished and bewildered, we are unable to advance, ‘and as light is sweet, and it is a pleasant thing to behold the sun,’ so faith is sweet in the word of the Lord, and a most desirable and blessed thing it is to behold the Sun of righteousness.

In walking, three things are implied. 1st, A determination to go. 2nd, A place to go to. 3rd, A road to travel over. So he that walks by faith, must be determined in his course; he must be inclined from the high considerations of honour, glory, immortality and eternal life, to enter upon one of the most interesting and eventful journeys, that can occupy the attention of man: and it is

God, by his benevolence, in the gift of his Son—in the forgiveness of sins for the past, by his favour, and the Holy spirit, given to us for the future, who thus works in us, *to will and to do*.

The place of our destination is heaven—The city which has foundation, whose builder and framer is God—The abode of all the good, the wise, the happy, from Abel to the last of the children of God.

‘Zion, Jehovah is thy strength,
Secure we’ll rest from all our foes,
And weary travellers at length
Within thy sacred walls repose.’

‘Beloved,’ now are we the children of God, but it doth not yet appear what we shall be, but this we know, that when he shall appear, we shall be like him; for we shall see him as he is. Every one that has this hope in Him, purifies himself, even as he is pure.’

The road over which we pass is in an enemies land.

‘Dangers of every shape and name,
Surround the followers of the lamb.’

It is a high, and straight, and narrow road, trodden once by Jesus, the author and finisher of the faith—His footsteps are deeply impressed thereon, in blood, and his voice is gently heard along it. ‘This is the way, walk ye in it;’ or again, ‘I am the way;’ his example, and his doctrine constitutes the path in which we are to walk, or the lines by which we are to run, that we may obtain the prize of our high calling, from above.

‘Too many walk by *sight or by feeling*, and not by *faith*. Unless they *feel* like praying or singing, reading or hearing, assembling together, and obeying Jesus, they will do neither; feeling is with them both a prophet and lawgiver; the instructions of one they listen to most devoutly, and the laws of the other, they most scrupulously obey; but most unfortunately, this prophet and lawgiver is opposed to the only prophet, whom we are now to hear, and the only lawgiver, who can save and can destroy. He who walks by feeling, cannot walk by faith; ‘and without faith, it is impossible to *please* God.’ If Abraham had walked by feeling, would he have gathered up his all, and have left his home, and kindred, to go, he knew not whither, at the voice of God? If he had walked by feeling, would he have left his aged companion, and have taken Isaac, her only son, the strength of their age—the heir of most illustrious promises, and have taken a journey of three days to mount Moriah, to have offered him up in sacrifice to

God? Had he acted under the impulse of feeling, either of sympathy for his aged Sarah, or of affection and tenderness for his beloved Isaac, or even if he had paused to reason upon the consequences of his death, that the promise of God must fail; that he could not be the progenitor in *whom* and in whose *seed* the nations of the earth should be blessed—he never would have obeyed the voice of the Lord, nor have become heir of the righteousness which is by faith. But he was strong in faith, giving glory to God, knowing what God had promised, he was able also to perform.

He who walks by faith is more concerned about the present, and less about the future, as regards the affairs of this life, anxiously desirous to do the will of God to day; to do what he commands *now*, and to leave all consequences in his hands—To morrow and all futurity belong to him—to day alone, is ours; he who looks forward, even till to-morrow, and is filled with anxiety and care, about what it will bring forth, in the ordinary operations of providence, is walking by sight, not by faith. ‘Sufficient unto the day is the evil thereof.’ Nothing is so unbecoming the christian as distrust in the care and goodness of God, our heavenly Father. To look forward and attempt to pry into our future history, is most unwise.

DISCIPULUS.

CORRESPONDENCE.

From Brother Gosney. ‘Dear Brother,—We have not had the ancient gospel proclaimed since Brother Burnet left us, excepting by the brethren who have labored to do so, and were not in the habit of public speaking before. Our being destitute of regular preaching (or teaching,) I think, has been of *some* advantage. We meet on the first day of the week, break bread, sing, pray, exhort, &c.: and in attending to this course, many of the brethren have become useful; but we are weak and do not increase in numbers—(but I hope in the knowledge of the Lord.) We are surrounded by sectarians, who use, almost every means, to prostrate us; and such is the prejudice of the age, that none but the called and sent, or at least professedly so, can bring out a congregation, (except our preachers.)

Brother Rains will be here to night, and spend some four or five days with us, and I hope his labor will not be in vain. Will you be good enough to give notice in your paper of our intended meeting, requesting the attendance of ministering brethren.

From Brother Henry J. Deaver, Deavertown. I am glad to see the commencement of the series, headed, ‘To the Churches.’ Our brethren here are chiefly of the old order, and some of them have not kept pace with the reformation.

Yours in the blessed hope.

From P. S. Fall, Frankfort, Kentucky, August 14, 1832. ‘Dear Brother—I have just returned from Nashville, Tennessee, where I had the happiness of spending a week or ten days with the brethren. It gave me a degree of pleasure I can hardly describe, to find, that notwithstanding the most violent, and sometimes unprincipled opposition the disciples there have held fast their begun confidence; and that, although they have not, since my removal, had any regular public proclamation of the word, except from members of their own body, and the occasional visits of the distant brethren; yet that their

number has increased, and especially that they have made great progress in the knowledge of the word. For the sake of the unconverted, they desire greatly to have some more efficient public speaker than any one of them supposes himself to be: but I have no doubt that if they who are in the habit of speaking among them, would send a list of appointments *a la mode*, through Kentucky, they would be considered here, as equal to the most sensible speakers, and would return, armed *cap a pie* with all the panoply necessary to their being recognised as regular '*heralds of the Cross*,' by those whose prejudices in favor of an authorized priesthood prevent them from seeing how ridiculous the idea, that three or four men, who say that they are vile sinners, and have hearts which are the seat of sin, and the sink of iniquity, and sometimes abuse themselves for '*devils incarnate*,' can, by laying their hands upon the head of another sinner, such as themselves, *make him holy*. I had the pleasure of introducing four persons into the kingdom, during my stay.

I hope, in a few weeks, a congregation will be gathered in Frankfort, built upon the New Testament alone.

There are a numbers of disciples in this vicinity, who are extremely desirous to enjoy more fully the happiness conferred upon the citizens of the kingdom, in the observance of the significant institutions that belong to it. The desire of the public, moreover, is excited, to hear those things which have been so much decried, and against which, an opposition so violent, has been exhibited in this place.

From the beloved Brother Hayden, Western Reserve. 'Brother S. I have been on a tour through the north and east of Trumbull:—also to Fairfield, Greene, Columbiana, Deerfield, Palmyra, Rootstown and Portage. The Churches very much need instruction and exhortation. In every place the effects of our labours were apparent; in three weeks sixteen were immersed; and notwithstanding various disadvantages, I have been enabled to speak ten or twelve times a week. I am resolved, however, to pursue a different course in future; three or four discourses at once, in a place, is a preferable plan, for, if the churches are visited seldom, our visits should be good ones. The Macedonian cry, from the east, is so great, that I am determined to visit New York, in September, the Lord willing: every where the cry is, more help! more help! The good news your paper brings, fills my heart with joy, mine eyes with tears, and my mouth with singing and thanksgiving to God. God be praised: and may he bless brother S. and all who love and obey the truth.

From Brother Reynolds, Granville, New York. The word of the Lord will prevail in this quarter.—Oh that it may fill the earth. Yours in the hope of life.

From Brother Lucy, whom we love in the truth. 'Dear Brother Scott, may heaven's blessing rest upon you, and may you, by sound doctrine, triumph over all opposition. I am still travelling and proclaiming the word, according to my best ability, and, while so many of my fellow mortals are obeying the gospel, surely the greatest encouragement I have to persevere. On my last tour, thirty five were immersed for the remission of sins, and the gift of the holy Spirit! A few days ago, an old lady of seventy years, obeyed, and while some stood on the bank, shedding tears of gratitude to God, others stood amazed, to behold so frail a mortal cast herself thus upon the promises of God. In every settlement we visit, truth is gaining ground—old and young are searching for it. Blessed be the name of the Lord! When there was no eye to pity, he laid our hope upon one that was strong to deliver. Glory to God, and to Jesus Christ, his Son.

From Brother Willis W. Young, Mi. 'Brother Scott, there is a few names even in Mississippi, that proclaim the ancient Gospel, but they meet with strong opposition from sectarians of every name; send us help from Ohio, if possible. We are progressing slowly in the reformation, but there is a great opening for the reformers, had we but public teachers. Yours in the hope of a blessed immortality.

From Brother Stamps, Grand Gulph, Claibourn County, Miss. 'Brother Scott, I am much pleased with your paper, particularly your colloquy: no sectarian can confute it, though different from his traditions. Hoping we may both live to see the time, when our master will be the only Lawgiver to the christian kingdom. I am yours, in the hope of eternal life.

From Brother Reed, Monroe Co. Ohio. 'Brother S. I am just returned home: a few lines in haste. I do rejoice in God, that the gospel of Jesus is making rapid progress through our land, and that in spite of opposers, many are falling in love with the ancient gospel, as inculcated by us, and are rising to the high ground of reformation, which we have assumed 'The Bible alone,' Brother J. Lucy, G. T. Crist, and myself, held forth at Cat Creek, when twelve souls made the good confession. The people were an honest hearted people, and gladly preferred truth to error. At another meeting, held three weeks before; seventeen confessed, and one of them, my greatest opposer: the friends of reform are much encouraged—they have every thing to hope, and nothing to fear—they are pleased with your Evangelist. May God enable you to persevere in the work! Yours in the hope of eternal life.

From Brother Sciatton, Rochester, New York. Very dear Brother, we have been receiving and reading in your publication, what we believe to be the pure theory of the Bible, the genuine doctrine of Christ and the Apostles.

The all sufficiency of the written word to produce faith—the faith which forms the christian character, and immersion for remission of sin, were first proclaimed by myself, in these regions. After labouring for some time, I was successful. I have immersed about one hundred believers. Glory to the Divinity. I have now the satisfaction of teaching in three congregations,—established, I trust, on the foundation of the Apostles and prophets; Jesus Christ himself being the chief corner stone.

1st.—The church at Gates, near Rochester, contains between fifty and sixty in number.

2nd.—The Rochester church, recently organized, contains thirteen members.

3rd.—Elba church, fifteen members.

I now immerse some, almost every Lord's day. Bless the Lord O my soul. B.S.

The disciples in Covington, opposite Cincinnati, held a two day's meeting last month, when fifteen presented themselves for remission.

Brother Challen, Brother Andrews, Brother Ellis, and myself, were present, but father Stone was our chief speaker, and blessed be God, his labours were not in vain in the Lord! O how goodly a thing it is to be under the Messiah and God, the means of turning men to righteousness. 'The law of truth was in his lips, and he did turn many to righteousness.'—*Malachi*.—Ed.

From Brother John Tait, Lordstown, Ohio. Brother Scott, we have, here, been for sometime struggling to have a church, (for Lordstown,) set off from the Warren church. I hope our request will be granted us, next Lord's day, when we shall set in order, the things that are a wanting. We are pleased, with many pieces in your Evangelist: hoping the brethren may have such respect to the ordinances and commandments of Jesus Christ, that they may have a right to the tree of life, and enter through the gates into the city. I am, &c.

N. B. Daniel Eaton, Howland, and some of the infidels of Warren, have combined and formed what they call an institute; endeavouring to prove the Scriptures false. Judge King has successfully opposed them, though himself still in the kingdom of darkness.

O! with what courage ought the soldiers of Jesus to march forward—seeing Satan's kingdom is divided against itself! I love to see soldiers do their duty. Farewell.

GOVERNORS OF THE SEVERAL STATES AND TERRITORIES,

with the Manner of their Election, and the Commencement and Expiration of their respective Terms of Office.

	Governors.	Elected by the	Term begins.	Term expires.
Maine	Samuel E. Smith	People	January 1831	Jan. 1832
New Hampshire	Samuel Dinsmoor	do.	June 1831	June 1832
Vermont	Samuel C. Crafts	do.	October 1830	Oct. 1831
Massachusetts*	Levi Lincoln	do.	May 1831	Jan. 1835
Rhode Island	Samuel H. Arnold	do.	May 1831	May 1832
Connecticut	John S. Peters	do.	May 1831	May 1832
New York	Enos T. Throop	do.	January 1831	Jan. 1833
New Jersey	Peter D. Vroom	Legisla t.	October 1830	Oct. 1831
Pennsylvania	George Wolf	People	Dec. 1829	Dec. 1832
Delaware	David Hazzard	do.	January 1830	Jan. 1833
Maryland	G. Hayward, † <i>acting</i>	Legislat.	July 1831	Jan. 1832
Virginia	John Floyd	do.	Mar. 31, 1831	March 1834
North Carolina	Montfort Stokes	do.	Dec. 1830	Dec. 1831
South Carolina	James Hamilton, Jr.	do.	Dec. 1830	Dec. 1832
Georgia	George R. Gilmer	People	Nov. 1829	Nov. 1831
Alabama	John Gayle	do.	Nov. 1831	Nov. 1833
Mississippi	Abraham M. Scott	do.	January 1832	Jan. 1834
Louisiana	A. B. Roman	do.	January 1831	Jan. 1835
Tennessee	William Carroll	do.	Sept. 1831	Sept. 1832
Kentucky	Thomas Metcalfe	do.	Sept. 1828	Sept. 1832
Ohio	Duncan McArthur	do.	Dec. 1830	Dec. 1832
Indiana	Noah Noble	do.	Dec. 1831	Dec. 1834
Illinois	John Reynolds	do.	Dec. 1830	Dec. 1834
Missouri	John Miller	do.	Nov. 1828	Nov. 1832
Florida	William P. Duwall		April 1831	April 1834
Michigan	George B. Porter		Feb. 1829	Feb. 1832
Arkansas	John Pope		Feb. 1829	Feb. 1832

With respect to those Governors who have been elected more than *once*, the commencement of the term for which they were *last* elected is here given.

In all the states except New Jersey, Maryland, Virginia, North Carolina, and South Carolina, the Governor is voted for by the people; and if no one has a majority of all the votes, in the states in which such a majority is required, the legislature elects to the office of Governor one of the candidates voted for by the people. In the state of *Louisiana*, the people give their votes, and the legislature elects one of the two candidates who have the greatest number of votes.

The Governors of the Territories are appointed by the President of the United States, with the consent of the Senate, for the term of three years.

* The term of the Governor of Massachusetts, here given, is less than full year, owing to an amendment of the Constitution.

† Daniel Martin, who was elected Governor of Maryland, Jan. 3, 1831, died July 10

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 10.

CINCINNATI, OCTOBER 1, 1832.

VOL. I.

NOTE.

The power of communicating ideas, says David Blair, is peculiar to man, but it is a power on which depends his improvement in all the arts, because the gradation and accumulation of improvement, depend on co-operation and continuation.

As it is most certain that the reformation in progress, founded ultimately upon the Ancient Gospel, has been and still is very imperfect in many points; and that its improvement and perfection can be accomplished only by the united efforts of those who are engaged in it, nothing is more obvious than, that every thing, by which it may be advanced, ought in the most careful manner, to be noted down, described and submitted to its patrons.

In this view of the subject, we introduced into the *EVANGELIST*, under the title '*Sacred Colloquy*,' that simple, but Scriptural arrangement of principles and privileges which marked the restoration of the Ancient Gospel in 1827, and which with no small degree of propriety, has been styled the *theory* of it. This arrangement may be regarded as a first lesson on the Ancient Gospel. A second lesson would naturally consist of a definition of each of its terms, beginning with *faith*; but so much has already been said on this part of the subject that any more might be deemed superfluous, and yet, I am certain that nothing could be more instructive than a collection of all the different definitions of faith, repentance, baptism, remission, the holy Spirit, and the resurrection, which have been made out and published by the various sects, and the learned theologians by whom they have respectively and successively been supported. *Arrangement* and *Definition* properly constitute the first two lessons on the Ancient Gospel; and I have all the reason that observation and long experience in this matter can give, to be assured that the gospel will be best understood and received, only where these things are most carefully attended to.

On the subject of *Relation* I have not written any thing especial, and, indeed, I know no person that has, professedly, done so; but *relation* naturally constitutes the third lesson, in the teaching and exposition of the Ancient Gospel; and it is for want of seeing and being able to handle it according to these laws, that many, who labour with it, prosecute their proclamations with so little profit. Add to *Arrangement* and *Definition*

then, the matter of *Relation*, and under these three aspects teachers may submit to their audiences the most extensive and enlightened views of the Ancient Gospel.

If it may advance the reformation, then, I shall make it my business, in a few papers, to let the reader see what I understand by the Relations of the Ancient Gospel.

SACRED COLLOQUY.

CONTINUED FROM PAGE 195.

NO. 9.

CHARLES SANFORD.—Great exceptions, Mr. STANBURY, are taken, both by the world and professors of Christianity, to the apparent anxiety of your proclaimers to make converts, and to the suddenness with which they accept of the people for immersion, and still more to the immense deal that is said of this ordinance.

Mr STANBURY.—To the first of these exceptions, viz., '*anxiety to make converts*;' I would answer—Nothing can be more laudible in those who labour for Christ. To his Apostles the Lord Jesus said, 'In this is my father glorified that ye bring forth much fruit;' and it was the boast of Paul, that he was a debtor both to the Greeks and to the barbarians—to the wise and to the unwise.

Secondly, that we should desire to make them as suddenly as the nature of the divine institution of Christianity admits, is equally praise-worthy; because obedience to God is certainly not a thing of to-morrow, but of to-day: 'To-day if you will hear his voice;' again, 'There was added to the Church that very day three thousand souls;' again, 'He took him that self same hour of the night,' &c. &c.

The Gospel is a matter which may be believed and obeyed very promptly, as was well perceived at the restoration of it, when the instances and samples of conversion and apostolic preaching recorded in the book of the Acts, were assumed as proper models in all respects. The people were accordingly baptized by night or by day, as the proclaimer happened to be engaged or they to be prepared; and in this he has been supported and justified by the subsequent practice of all, perhaps, who have since laboured in the Ancient Gospel.

As for the third exception, viz., '*The great deal that has been said of the ordinance of immersion*.' I would answer that, if regard had been paid to the theoretical arrangement, it is probable that much less would have been said about it, and fewer obstacles would have been thrown in the way of the Gospel for you will perceive that, in the theory of the Gospel, *baptism* has no superior rank; there it has its own place; it is subject to its own proper definition; and stands and is located in its own proper relations, and never could be offensive if people knew how to speak about it; but the Ancient Gospel, like many other things, good in themselves, has fallen into bad hands—the hands of those who knew not how to present it to the world with prudence.

C.—The public mind, Mr S., owing, doubtless to many causes, is, even at this late date of Protestant history, strikingly characterized for religious imbe-

ility; so much so, indeed, that we are willing, as you would say, to treat many things of God Almighty as non-essentials, if we may be but allowed to retain the sentiments of our fathers. Now, how are such people to be approached?

Mr S.—The times, the corruptors, and the corruptions of the times make it indispensable, that the long lost, or rather the long disused practises of the Apostles, should be introduced on the most prudent plan; and yet, Mr C., I cannot concur with those, who suppose that the proclaimers of the Divine Message, are to be governed solely by regard for the prudery and prejudices of the parties now in existence.

C.—But, Sir, it is singular enough that while all of your preachers speak much of Baptism, and baptise for the remission of sins, that the convert may receive the Holy Spirit, very few of all that I have heard, ever respect the ignorance and imbecility of the public mind so much as to commence with faith, and continue his teachings and explanations until he enlighten his audience on all parts of the Ancient Gospel.

I have heard, for you know I am not beyond hearing, you folks that see something more scriptural in the name *Reformer*, than in the name *Baptist*! I have heard, I say, the noblest exhortations ever listened to, wholly thrown away, from the fact, that the speaker entirely overlooked the state of the case, viz., that his audience were not at all informed on the gospel, nor on any particular part of it. Big meetings, too, are held in neighborhoods where the truth has scarcely been ever heard, and where it is not at all understood: Ministers are assembled and the proclamations are commenced and continued while the crowd, old and young and middle aged, stand gaping around, wondering at the sublimity of your exhortations to obey a message, a divine message not one principle, not one privilege of which they have been careful to explain.

Mr S.—What you say of the imbecility of the public mind and of our proceedings, is correct: a man must deal with the men of these times as he would with a child whom he purposes to instruct in the English language, or in arithmetic, otherwise he will scarcely obtain the reputation of a '*good teacher*,' with the men of understanding in these matters. He must begin by carefully enumerating the first principles of the gospel, proving from the constitution of the human mind, from fact, and more especially from the Holy Scriptures what the Gospel Message is, and what it required to be, in order to deliver man, shewing at the same time its perfect adaptation to both our wants and our capacities: and so, having arranged all the terms of the theory of eternal life, to commence a second course of *definition* discourses, which shall contain an entire explanation of every word from *faith* forward; and so having *arranged* and *defined* the gospel, as we may say, he will then find himself and his audience prepared to enter upon a larger field of enquiry, enriched with the noblest productions of the divine wisdom, power, and goodness. He will find himself and his hearers capable of entering upon the consideration of the immediate and remote relations of the Gospel and he and they proceeding from arrangement to definition, and thence to relation, will grow together in the knowledge of all that is great and good in Christ Jesus the Lord.

C.—And all that is great and good, is in Christ Jesus the Lord!

Mr S.—Blessed be his holy name, and blessed be the name of his God and Father, for ever and for ever! for, with Jacob of old, we may say, ‘I am not worthy of the least of all thy mercies.’

C.—But, Mr S., your terms; I thought you were the advocate of pure speech and sound words that cannot be condemned; you say *arrangement*, *definition*, and *relation*! You have got into too deep water for me; for while I understand in some measure what you mean by the first and second of these terms; of the third, viz., *relation*, I confess myself entirely ignorant.

Mr S.—The Gospel, Mr C., is a matter of various relations, and the accidents of *arrangement* and *definition* are merely preparatory to the consideration of it in all its own proper and high relations which it bears to the things and beings of time and of eternity.

First. The Gospel is related to the great fact from which it is derived, viz., that its author is the Son of God, and the Saviour of men.

Second. It is related to the several parts of which it forms the whole, and is never to be announced without regard to these parts, whether repentance or remission.

Thirdly. The Gospel is related to the preceding and preparatory economy of the Law, and has, of God, been made dependant on it for many things, both explanatory, illustrative, and confirmatory; therefore the proclaimers will do justice to the cause they advocate, only by reverencing the relations which the gospel sustains to that state of things—‘To the Jew first,’ says Paul.

Fourthly. The Gospel sustains its own relation to the material universe and involves its destiny: it is also related to society and the kingdoms of this world, and records the fortunes of them all; but

Fifthly, and lastly. The Gospel, the Ancient Gospel, is related to the divine institution of the human family; and when the preacher has exhausted all the topics which arise out of its *arrangement*, *definition*, and its immediate and superior *relations* to the great truth on which it is based; to the several parts of which it forms the whole; to the Law; to Nature; to Society, and to the kingdoms of this world; then let him bring it before his audiences in all the distinguished and grand connections which it sustains in the three Divine Institutions of the human family—the law and Christianity. This will pull it up as it were by the roots and enable the proclaimer to shake forth the deep things of God until all shall confess and feel themselves buried, as it were, in the light and glory of Divine Revelation.

C.—Ah me, Mr S. how I have been misled! I thought your gospel was ‘*in the water*,’ and that the person who restored it, was distinguished for nothing so much as for ‘*calling people to the water*,’ ‘making revivals—‘*great revivals*,’ and upturning ‘*mourning benches, anxious seats*,’ &c. which I understood him to do sometimes with his word, and sometimes with his foot or big toe, just as I would this chair.

Mr S. The Gospel, Mr C., is a call to *repentance* as well as to the *remission* of sins, but many overlook this and speak too much of water, and alas! sometimes, to blind the world to their own mistakes, vilify and involve their brethren; this, however, always has been; is now, and perhaps still will be, in the

present state of things, may God preserve his people from such dishonourable practices!

C.—I think, Sir, I now understand your arrangement, and I confess myself almost exhausted in mustering objections to it, but do not conclude that I am, on this account conquered; your account of the *relations* of the Ancient Gospel though general, fills me with astonishment, and opens to me fields for divine enquiry, reflection, and meditation, which I have heretofore never dreamt of; and yet your plan of discussing the things of the Gospel, according to the Three Divine Institutions, is truly Apostolic, as I can see from the New Testament.

The Epistle to the Romans, I perceive, is founded upon the very fact of the existence of these Institutions; and the human family with Adam,—the Law, and the Gospel with Christ, constitute the very body of the letter: while the Epistle to the Hebrews, &c. may be considered as a discourse upon the Law and the Gospel exclusively. Adam, Moses and Jesus—their natural and official character, with the economies which have been ushered in by them, I knew to make up the body of divine Revelation, but the connection of your simple looking theory, with these grand things I had not perceived.

Mr S.—Yes! and it must have appeared to you, that those proclaimers who strike into this course, whether by chance or design, if they be sensible men, never fail to make the most instructive communications, because, having chosen their topic, they give themselves plenty of room, and have the fairest opportunity of approaching their subject gradually, and by things which we know to hold up the wonders of the Gospel of Christ. But observation and experience, with united force, compel me to aver that the grand reason why so few are able to speak with ease to themselves, and pleasure to their hearers, on these higher relations of the Gospel, is, that they will not tie themselves down to the consideration of the more immediate matters of *arrangement* and *definition*. The proclaimer, who would lay a foundation on which to rear the superstructure of Christian doctrine, to which his gifts and genius are adequate, must begin with a patient and elaborate investigation of the first principles of this Gospel of Christ; otherwise he never can handle, describe, and set forth its glorious relations as they are.

C.—I know not, Mr St. what more I can militate against your arrangement: they say the Friends deny the resurrection, and that the Seceeders put repentance before faith, but whether these things are so, I avouch not.

Mr S.—The Friends do not deny the resurrection but only entertain peculiar views of the fact; and if the Seceeders put repentance before faith, it is because of another error, viz. the putting of the Holy Spirit before both; but if man is the machine which these unhappy people represent him to be, and dependent for faith and repentance on special operations; then I see not that it is of much importance which comes first, though it does appear to me most inexplicable, how any should report of sinning against a power the existence of which has not yet been recognized or believed in.

Mr Locke observed that it would be highly gratifying to himself to hear Mr S. on the various relations which the Ancient Gospel sustained to the subjects he had specified, but he could not, he said, forego the privilege, which he was sure all would reckon it, of hearing Mr S. on *definition*: he had heard a great many

things said on *faith*, &c. but these matters, he avowed, had never been fully explained in his hearing, according to the order which they held in the theory of the Ancient Gospel.

Futurity, he hoped, would afford abundant opportunity of mounting up to the consideration of the more remote matters of *relation*, &c.; but all present were young in the Gospel, and the lessons required to be orderly and easy, and the teacher to be patient.

THREE DIVINE INSTITUTIONS.

No. 5.

It was noticed in our last number that God has based the visible universe upon a single power, viz. gravitation: also, that all the functions of life, and the operations of sense, depend ultimately on the power to which men have given the name of life, or vitality. Of this we made the following argument: That seeing God has so ordered things in the material and living systems, it is not surprising that he has thus ordered things in his moral systems also, or that he has made the welfare of so many human beings to depend upon the reverential observance of the following single commandment.

“Thou shalt not eat thereof.”

There is a harmony in all the ways of God, and it is confirmatory of the truth of Divine revelation to know, that, in its fundamental principles, it is strictly analogous to the works of nature. The system of humanity, based upon the above command, and forming the first of the three Divine Moral Institutions, gives birth to many excellent and high themes of sin and righteousness, &c. of which we cannot now speak particularly, but would observe that as the welfare of the human family was based upon the recognition of and conformity to a single injunction, so the second of the divine institutions, viz., the Law, was also resolvable, ultimately into the following: ‘Thè Lord thy God is one Lord.’ On the recognition of this fact, then, and obedience to the God of Israel, the welfare of the entire nation depended. To deny the fact, or to be guilty of

idolatry, was to be guilty of high treason, and to disobey was rebellion.

The Gospel is resolvable into a fact, viz., that ‘Jesus Christ is the Son of God.’ ‘Behold my beloved son, in whom I am well pleased. This oracle of the Father’s constitutes the basis of the Christian Institution. ‘On this Rock, said Jesus, I will build my church, and the gates of hell shall not prevail against it.’ The gates of Hades, or the grave, or the devil, who had this power, prevailed against the first of the divine institutions, which was based, not upon fact, but upon authority; against the Christian establishment, however, Satan never can prevail because it is based upon not authority merely, but upon the fact that its author is Divine. ‘Jesus Christ is the son of God.’ The Christian religion on this account is called the truth.

ON THE RESTORATION OF THE JEWS.

No. 3.

One of the most striking events by which human history is characterized, is, perhaps, the abduction of Israel from Egypt under Moses. That a man should dare such an enterprise; should go down into a strange nation; that he should aspire to and attain an audience with the nobility and with the king himself; contend with the statesmen and Philosophers, and boldly triumph over them in the presence of the king; that he should demand the release of his brethren; argue for it; obtain it; and gloriously accomplish all that he aspired to; spoil his enemies; bare away their property, and deliver his brethren, is truly wonderful, and would be admired in any mortal even an Atheist, under heaven, were it not from the fact that the history of it is found in the Bible, that buck-bear of Atheists;—the Bible!

After the deliverance had been accomplished, and all the tribes walked securely under the covering of the glorious cloud—the banner of the Almighty, and feasted on manna; Moses made that grand appeal found in Deut. 4 chap. 32 verse. ‘Ask now of the days that are past, which were before thee, since the day that God created man upon the face of the earth; and ask from the one side of heaven unto the other, whether there has been any

such a thing as this great thing is, or hath been heard like it! did ever people hear the voice of God speaking out of the midst of fire, as thou hast heard it, and live? or hath God assayed to go and to take him a nation from the midst of another nation, by temptations; by signs; and by wonders; and by war; and by a mighty hand; and by a stretched out arm; and by great terrors, according to all that the Lord thy God did for thee in Egypt before thine eyes? Unto thee it was showed, that thou mightest know that the Lord, he is God; there is none else besides him.'

But God will effect a still greater deliverance in behalf of this ancient people, and will plead their cause, not in Egypt, and before the court of Egypt, but in the whole world, and before the courts and kings of all the nations of the earth whether he hath scattered them; and he will raise them up out of their long and sore captivity, and will gather them under *one* Leader, and bring them unto their own land, which he gave them for the friendship he entertained for their renowned and venerable ancestors, Abraham, Isaac, and Jacob.

'Therefore, behold, the days come, saith the Lord, that it shall no more be said 'The Lord liveth that brought up the children of Israel out of the land of Egypt;' But that the Lord liveth that brought up the children of Israel from the land of the north, and from all the land whither he had driven them, and I will bring them again unto the land which I gave unto their fathers.'

THIRD PROPHECY OF MOSES.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth; and without iniquity; just and right is he.

They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise! is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the people of Israel: for the LORD's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and

milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to Gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom there is no faith. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of grey hairs.

26 I said I would scatter them into corners, I would make the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. And he shall say, Where are their gods, their rock in whom they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenge upon the enemy. Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he and Hosea the son of Nun. And Moses made an end of speaking all these words to all Israel. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it. And the Lord spake unto Moses that self-same day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.'

COMMENTARY.

Observations by David Levi. 'I have elsewhere observed that this poem contains six parts. The first part consists of the first five verses, and is a preparatory introduction to the Poem. The second part contains nine verses, the subject of which is, the kindness and beneficence of the Supreme Being towards Israel. The third part consists of the next four verses, in which he describes the sin and wickedness of the nation. The fourth part consists of the next seven verses, in which he accounts the afflictions with which God would punish them for their disobedience. The fifth part contains the next eight verses, wherein he describes the final destruction which the Supreme Being might have been induced to have brought upon them for their enormous crimes, had it not been for one particular reason, and which he inimitably describes. The sixth and last (prophetic) part contains the last ten verses of the Poem, in which he rehearses the consolation of Israel, and the vengeance which God will take on their enemies.'

'The explanation here given, of this part of the Prophetic Poem of Moses, I humbly conceive, to be the real sense of the Prophecy: The sixth, and last part of the Poem, according to the division above mentioned, being the only one that remains to be fulfilled, the others having been all accomplished, as will be shewn presently: whence, the seven following fundamental truths are evidently deducible.

First. That at the future restoration, (which I call the true Redemption,) God will avenge us of all those nations, who have destroyed and persecuted us, as mentioned verse 35th, 41st, 42d, and 43d. "To me belongeth vengeance and recompence. I will render vengeance to mine enemies, &c. I will make mine arrows drunk with blood, &c. For he will avenge the blood of his servants, and will render vengeance to his adversaries. But this, did not take place at their return from Babylon, nor at the coming of Jesus, nor at any other time since.

Second. That the punishment of the nations, and the redemption of Israel, hath a certain and determinate period, which God hath never imparted to any prophet whatever, as mentioned verse 34th, and 35th. 'Is not this laid up in store with me, *and* sealed up among my treasures? At the time when their foot shall slide,' &c. And thus was it said to the Prophet Daniel, 'For the words are closed up and sealed till the time of the end.' But, this was not the case, at their return from Babylon, for all the people publicly knew that they were to be visited at the end of seventy years according to what the prophet Jeremiah said; neither was any punishment inflicted upon their enemies, when that visitation took place: on the contrary, their return was by leave of Cyrus, king of Persia, by whose decrees, and those of the other kings of Persia, the Temple &c. was rebuilt; of course, this Prophecy, could not be said to be fulfilled, at their return from Babylon.

Third. That the true redemption will take place, after the nation hath received the full measure of its punishment, as mentioned verse 36th. 'For the Lord shall judge his people, &c. when he shall see their power is gone,' &c. When they in justice will deserve to be redeemed, agreeable to what the Prophet Isaiah says, chap. i. verse 27th. 'Sion shall be redeemed in judgement.' After he had in verse 25th, foretold her severe chastisement, 'And I will bring again mine hand over thee: and I will clearly purge away thy dross: and I will remove all thine alloy.' But this, was not accomplished at their return from Babylon: on the contrary, their sins were not yet done away: and they greatly added to them so that they were doomed to a future captivity, as the Angel observed to Daniel; 'To finish (or more properly to consume) transgression, and to make an end of sins, and to make expiation for iniquity,' as I have explained at large in my first Letters to Dr. Priestly, page 34th, and sequel; and page 79th of my second Letters, in answer to his Letters. Part II. To this we may also add, that at the time of their return from Babylon, they were not reduced to so low an estate, but on the contrary, were possessed of riches and honour. in as much, that it was only the meaner sort that returned, the opulent refusing to return, as was the case with those who were in Spain, and Gaul, &c. as already mentioned page 40.

Fourth. That our deliverance from the present captivity, will not be in consequence of our merit, or that of our ancestors, but merely, for the sake of His holy name, which hath been profaned among the nations, as mentioned, verse 37th. 'And he (the enemy) shall say, where is their god, their rock, in whom they trusted,' &c. And this agrees with what the Prophet Ezekiel says,

Chap. xx. verse 34th and 41st. 'And I will gather you out of the countries whether ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out,' &c. 'And I will gather you out of the countries wherein ye have been scattered, and I will be sanctified because of you in the sight of the nations.' And in chap. xxxvi. verse 22d, he says, 'Thus saith the LORD God: Not for your sakes do I this, O house of Israel, but for mine holy name, which ye have profaned among the nations, whether ye are gone. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I *am* the LORD, saith the LORD God, when I shall be sanctified in you in their sight.' Hence it is manifest, that our redemption will take place in consequence of God being jealous for his holy name, which hath been profaned among the nations, as our legislator Moses, and the Prophet Ezekiel, have prophesied, and not for any merit of ours, as will be shewn at large in the sequel, when we come to treat of the prophecies of Ezekiel.

Fifth. That the Redemption and reconciliation which Moses hath assured us of in this prophetic poem, is not conditional, to take place only in consequence of our Repentance, and harkening to the voice of the LORD, by obeying his commandments; on the contrary, this song is nothing more than a written evidence, that we should, in process of time, be exceedingly wicked, forsaking the LORD's commandments, and committing all manner of crimes, for which, God would punish us severely, by a long and dreadful captivity, scattering us in all corners, &c. yet, would not suffer us to be annihilated, so that our name should perish from off the earth: but that, after we had thus been severely punished, the Supreme Being, for the sake of his holy name, which hath been profaned among the nations, as already mentioned, would turn from his fierce anger, and repent him of the evil; punish our enemies with his great, well-tempered, strong sword; pardon our sins; have compassion on us, cover our iniquities, and redeem us; for which reason, he called, as it were, heaven and earth to witness the truth of what he predicted; as well in regard of our sins, and exemplary punishment, as our future redemption. So that, according to the tenor of this prophecy, it is clear that, although we should not repent, yet, is our redemption to take place at the **APPOINTED TIME**: for notwithstanding that we might, by a thorough and sincere repentance of the whole nation, be the means of working our reconciliation and redemption, as mentioned page 29, 32; yet the Prophet does not consider, or mention it, in this poem, as the condition of our future redemption: but absolutely

declares, without any restriction, that, after we have received the due reward of our sins, God would punish our enemies, and be reconciled to his land, and to his people; so that, properly speaking, this prophetic poem. must be considered as an historical anticipation, of all that was to happen to the nation from their first redemption from Egypt, to their latter redemption by the Messiah.

This also fully confirms the opinion held by our Rabbins, that there are two periods for our redemption, viz. First, on the condition of our repentance, as mentioned in the first prophecy of Moses. Secondly, after we have received the full measure of affliction for all our iniquities, in this long, and every way dreadful captivity.

But as nothing of what is above mentioned, took place during, or at their return from the Babylonish captivity, it is manifest, that, it could not be the redemption spoken of by Moses in this poem, which still remains to be fulfilled at the coming of the true Messiah.

Sixth. That the Resurrection of the dead will be very near the time of the redemption, as mentioned verse 39th. ‘I kill, and I will make alive; I have wounded, and I will heal,’ as already explained. And thus said the Angel to Daniel,* ‘And at that time thy people shall be delivered, every one *that shall be* found written in the book. ‘And many of them that sleep in the dust of the earth shall awake,’ &c. And the prophet Isaiah has also spoken largely of this subject, as will be fully explained, when we come to treat of his prophecies. Hence, it is clear that, all the prophets agree, with one accord, in prophesying that the resurrection of the dead, is an event that will take place near the time of the restoration.

Seventh. That the first five parts of this prophetic poem, have been fully accomplished, viz. The kindness and beneficence of the Supreme Being towards Israel, in giving them possession of the holy land, and their prosperity under David and Solomon: their sins of idolatry, &c. their captivity, and the severe punishments that followed, and their preservation as a distinct nation to this very day, notwithstanding all their sufferings, and which undoubtedly, is one of the most wonderful things in the world, as already observed, page 17: whence I presume to think, that the completion of the first five parts, may be considered, as a pledge and earnest of the accomplishment of the sixth, which mentions the Redemption of the nation, &c. And it is very remarkable, that the prophet Jeremiah, hath clearly evinced the truth of this position, in the following words, which he produces as an argument, in support of what he had delivered as a prophecy foretelling the future restoration of the nation: ‘for thus saith the Lord, like as I have brought

all this great evil upon this people, so will I bring upon them all the good that I have promised them.' A stronger proof than what is contained in these words of the prophet, in support of the spirit of prophecy, cannot be required; for the accomplishment of the evils predicted, is a sure pledge of the completion of the good promised: and therefore, as it is allowed on all hands, that the first five parts of this poem, hath been fulfilled in every particular fact, it consequently is manifest, that not the least doubt ought to be entertained of the full accomplishment of the last part.

COMMUNICATED.—BY DR. RICHARDSON.

Extract from Modern History of the Jews.

From the reign of Adrian, emperor of Rome, to the present day, the people of the Jewish nation have often been the dupes of some pretender to Messiahship, who has risen up to promise them that restoration of their former dignity and importance, from which they have been driven by the imperious decrees of righteous providence; It appears that about twenty-four false Christs have at various times excited the hopes and disappointed the expectations of this credulous and superstitious people. The most important of these Messiah's was one Zabathai Izevi, who in the year 1666, a year of great expectation by many, made a considerable noise at Smyrna and other places. He was a man of much learning, and promised fairly to realize their expectations of being restored to their former inheritances, and of becoming once more a great and prosperous nation. Thousands of the Jews listened to his pretensions: but all his schemes were rendered abortive by an unfortunate difference that arose between him and one Nehemiah, who pretending to be the son of Ephraim, and whom he said was to be a kind of secondary Messiah—reproved his superior in the office of Messiahship, Zabathai, for his too great forwardness in appearing as the son of David, before the son of Ephraim had led him the way. Zabathai could not brook this doctrine, and therefore excluded his officious forerunner from any part or share in the matter. Nehemiah, mortified at his degradation, reported Zabathai to the grand seignior at Adrianople, as a person dangerous to the government. Zabathai, dejected and fearful, appeared according to a summons for that purpose, before the grand seignior, who requiring a miracle, which was that the pretended Messiah should be stripped naked, and set as a mark for the archers to shoot at; and if the arrows did not pierce his flesh, he would own

him to be the true Messiah. Zabathai's faith failed him; he sacrificed his pretensions to his life; and preferring the faith of the Musselmen to the arrows of the executioners, he furnished his disappointed followers with another proof of their foolish credulity, and the christian prophecies with additional confirmation. The last of the pretended Christs, that made any considerable number of converts, was one Rabbe Mordechai, a Jew of Germany. He made his appearance in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland to save his life. What became of him afterwards is not known. After this the most intelligent among the Jews seem to have turned their expectations rather towards a moral and political regeneration, than to their restoration, as a people, to the city of Jerusalem, and to the actual repossession of Palestine as their inheritance, though there are doubtless multitudes among them who still expect even this local restoration, and live constantly looking for some person to be raised up as their king and deliverer. Whatever may be the ideas of the Israelits in this country, it is certain, their brethren on the continent look up to the French Emperor as their great promised deliverer and saviour. "The time of our trial," say they, "is expired, the period of our calamities is ended! All the persecutions we have sustained have only tended to unite us the more closely together; we have at all times remained faithful to the commandments of the Lord our God; for our recompense he has determined in his wisdom that we shall be received into the bosom of the nations, to enjoy the happiness of our forefathers: but to fulfil this object, it was necessary to find a man whose virtues, whose valor and wisdom should exceed every thing which had been before admired by mortals! Napoleon appeared! and God Almighty immediately supported him with the arm of his power. He recalled him from Egypt, while he subjugated the tempestuous ocean to his divine laws; he set his angels to guide his steps, and to watch over his precious life: his divine spirit inspired this hero in the field of battle as in the midst of his palace: from the summit of the hills and mountains he showed him his enemies dispersed in the plains of Austerlitz and Jena." Thus are the riches and fire of oriental genius, conjoined with the warmth of adulation peculiar to the French people, made to express the hopes and enjoyments of the children of Israel! This is an epoch in the Jewish history deserving a more minute detail, and worthy of being preserved from the prishing annals of newspapers and pamphlets. Posterity will see how far these flattering prospects have been built on a permanent or sandy foundation. In May 1806, was issued by the French Emperor the following very extraordinary decree concerning the Jews.

‘ *Palace of St. Cloud, May 6th. 1806,* }
Napoleon, Emperor of the French, and king of Italy. }

‘Accounts having reached us that in some of the northern departments of our empire, certain Jews, not exercising any other profession than that of usury, have, by extorting an enormous interest, reduced a number of farmers to very great distress; we have conceived it our duty to succour such of our subjects as have been reduced to these sorrowful extremes by an unjustifiable avarice. These circumstances have, at the same time, furnished us with an opportunity of knowing the urgent necessity of re-animating the sentiments of civil morality among those persons, who profess the Jewish religion in the countries under our jurisdiction; sentiments which unhappily have been extinguished among a great number of them in consequence of the state of debasement under which they have long languished, which it has never entered into my views either to maintain or renew. For the accomplishment of this design, we have resolved to collect the principal persons among the Jews in an assembly; and then, through the means of Commissioners, whom we shall nominate for the purpose, to communicate our intentions; and who will at the same time learn their wishes in respect to such manner as they may deem most expedient to awaken among their brethren the exercise of the arts and useful professions of life, in order that an honest industry may take the place of those scandalous resources to which many persons among the Jews have given themselves up, from the father to the son, for several years past. To this end, and upon the report of our Grand Judge, Minister of Justice, our minister of the interior, our council of State, &c. We declare as follows: 1st. The execution of all contracts or actions against farmers, not merchants, shall be suspended for one year, reckoning from the date of the present decree, simple conservatory acts excepted: such farmers belonging to the departments of Le Larre, Roen, Mont Tomere, Haut, and Bas Rhin, Rhin, and Moselle, Moselle, and Vosgis, in cases when they have been granted in favour of the Jews. 2nd. On the 13th. of July next an assembly of individuals professing the Jewish Religion shall be held in our good city of Paris. This assembly is to be formed of those Jews only who inhabit the French Territory; 3dly. The members shall be regulated according to the table hereunto annexed, taken from the various departments, and selected by the prefects from among the Rabbins, proprietors of land, and other Jews, the most distinguished by their probity and intelligence. 4ly. In the other departments of our empire, not named in the annexed table, should any individuals be found professing the Jewish Religion, to the number of one hundred and less

than five hundred, the prefect shall select a deputy for five hundred; and above that number to one thousand, two deputies; and so on in proportion. 5th. The deputies chosen shall be at Paris before the 10th of July; and shall announce their arrival and their place of residence, to the secretary of our Minister of the interior who shall inform them of the place, the day, and the hour when the assembly shall meet. Our minister of the interior is charged with the execution of the present decree. Here follows a list of the deputies, being seventy four in number. These deputies accordingly assembled at Paris on July the 15th, 1806, and were met by the Emperor's commissioners. At their second sitting the commissioners put several questions to them, relative to the internal economy of the Jewish nation, and their ideas of the allegiance due from the Jews to the French government. The questions were generally answered in favour of the French. At this meeting a letter was read from Mr. Jacobsohn, agent of the finances at the court of Brunswick addressed to Bonaparte. This letter was expressive of the gratification he felt in the interest which the emperor of the French had shown towards the people of the Jews in France, and praying his Imperial Majesty to extend the like favor and indulgence to the Israelites inhabiting the countries adjoining the French Empire, and in particular to those of Germany.

PHILOSOPHY OF RELIGION.—NO. 4.

It has been observed that organic, animal and rational life mysteriously unite in man: also that all the objects of nature are enstamped with the works of *power*, *wisdom* and *goodness*, or the double intelligence of contrivance and utility: also that man's superiority consists in being able to perceive the fitness or adaption of things to their proper purposes.

The Question agitated in these papers, is, 'Whether the double influence of sense and reason, exerted on the works of nature, where every thing in the *animal*, *vegetable* and *mineral* worlds, exists for some useful purpose, and is so wisely adapted to that purpose would ever make a rational being ask, and answer in the affirmative this question, 'Is there a Maker of all we see? Is there a Contriver of all these Contrivances?'

We have seen Philosopher Brown admit, that if the Universe had been a chaos, and all marks of contrivance and utility destroyed, that then, even with intellect as vigorous as that now possessed by man, it would have been impossible to form the conception of a Creator. But the question is very differently resolved

by the Philosopher when it is conceived, that the Universe is considered as possessing proportions and obvious relation of parts to each other: and in his decision, he is supported by Kircher, Battice and others, who are compelled to believe in the Divine Existence from the ten-fold greater difficulty of disbelieving it. Dr. J. Fishback, of Lexington, Ky. however, is of a different opinion and writes one half of an 8 vo. volume to prove that man cannot '*originate the idea of a God.*'

Man it has been observed, cannot originate any idea of any thing; for it is not according to the constitution of nature to originate ideas of things, but for things to originate their own ideas in him. However, it is according to the Constitution of his nature, for him from certain premises to draw a conclusion, i. e. certain pair of ideas being originated in his mind, and fitly joined together, give birth irresistably to a *third* idea; for instance, the two ideas of contrivance and utility observable in a watch, will unquestionably suggest the third idea of a watch maker; the contrivance and utility displayed in a chair, or any other piece of mechanism, will immediately suggest the idea of a chair maker, &c. &c.

Now is there less of contrivance, less of utility in the works of nature than in those of man? or are human works more eloquent than those of nature? Yes, says Dr. Fishback, '*and he who can clearly discover the contrivances of omniscience, may also perform the works of omnipotence.*' i. e. as I understand the Dr.; the man who can clearly perceive the contrivance, for instance, in a tree to produce fruit and the utility of the fruit in supporting animal life, may also make a tree and make it produce fruit; or he that can see any marks of contrivance in the Universe may also make it!!!

But the Dr. writes with the most Christian intentions; the great design of his book being to put down Atheism, and natural religion as taught in the schools of Theology; and to give force and certainty to the truth of revealed religion. In other words, the Dr. writes to shew that 'Faith cometh not by the *works* of God (but) by hearing the *word* of God; and the second part of his book consists of a disquisition on, or rather an inquiry into the origin, nature and objects of the christian *faith*. The whole performance is a very extraordinary one, and merits the attention as it cannot fail to excite the admiration of every intelligent believer in revealed religion. We shall allow the Dr. to speak for himself.

"The belief in a God is acknowledged by all to be as the foundation, and to form the principle upon which all religions depend. My object in the succeeding chapters, is to investigate the question with fairness and candour, '*Whether the human mind formed and circumstanced as it is, could without revelation, have acquir-*

ed the knowledge of God? This enquiry will necessarily lead to an examination of the powers and capacities of the human mind, and the boundaries which limit its acquirement of ideas. The extent of our ideas will ascertain the limit of our knowledge, for, as Mr. Locke observes ‘We can have knowledge no farther than we have ideas.’ This, I apprehend, is the only method that can be persued to establish the difference between revealed and natural knowledge, and to find out with certainty where truth lies. The votaries of truth cannot object to a course of inquiry so important, nor hesitate in adopting such conclusions as it must produce.”—*Introduction.*

The reader will not understand those, who oppose the Dr. as asserting that the peculiar ideas of the Godhead as communicated in Christ Jesus and in the Law, are clearly, or at all discoverable by nature. The enquiry of the Dr. therefore must be, whether the natural and rational man can through the indications of wisdom, power and goodness given forth by nature, certainly conclude on the existence of a Being, of whose character these attributes form the foundation? but further: “Natural Religion,” observes the Dr. “*necessarily* destroys the real nature and state of things as they exist in the human mind in reference to spiritual and divine knowledge. It contemplates man as in a *state* very different from his real one and far superior to it. It denies the fact, that by original transgression man lost his moral ability, and his union and communion with God as an intelligent and moral being, and with those the knowledge of him; and that they are restored by the atonement and expiatory sacrifice of Jesus Christ; the revelation of God’s spirit through him, in whom the fulness of the Godhead dwelt bodily; and faith in him in his proper characters. It also denies the fact, that it is by the revelation of God’s Spirit in words or that it is by the word of God, that the human race, circumstanced as they are, acquire the *name* and *knowledge* of God and his character together with his will and future purposes concerning them.” This we humbly conceive is a mistake, for the question whether nature supplies us with intimations of the *name* and *character* of the Deity, even if answered in the affirmative, involves the denial of none of these dogmas, it only does not assert them; but not to assert that A has millions of money and to deny it, are, very different propositions. A man hazards nothing by not asserting the authority of the king of Britain; but he might loose his life if he denied it in the empire. Natural religion asserts that the natural powers of the human mind, without spiritual light or revelations by God’s Spirit by words, or immediate inspiration, can have spiritual perceptions; and, on the same account, denies that the book which we call the Scriptures is the revelation of God,

and that the human mind is dependant upon it for spiritual ideas. Upon the refutation of these opinions depends the universal acknowledgment of the indispensable necessity, the worth and excellency of the Scriptures as being the only means of spiritual knowledge for the learning of truth and righteousness, as being that which is perfect, and sure, what endureth forever, enlightens the eye (the mind's eye) comforts the soul, gives understanding to the simple, and is able to make all men wise unto salvation."—*Ib.*

The reader will here see how completely antipodes to each other, are the doctor and those deists who regard nature as the sole and only certain revelation of the Divine power, wisdom and goodness. 'Natural Religion silenced, says Dr. Fishback, or the opinion subverted that the human mind, without the aid of revelation, has a power of discovering God, the Scriptures assume their proper character as the glass of spiritual vision.' The Dr. in view of his own success, anticipates the splendid results to revealed religion in the following terms:

'Should I succeed in establishing what I believe true, viz: that situated and formed as man is, the only way by which God is known to exist, is, by *revelation of words*, comprehending his name and by description his attributes and character, and that the sensible portion of the universe, which falls within the sphere of our senses, is only subservient, and tends in some degree, to illustrate, and to *prepare* the mind to *revive* but not to *originate* the ideas thus revealed, I shall conclude I have destroyed the foundation of natural religion, and that the whole superstructure must fall. In case of this result I shall feel myself authorised to *erect* the christian religion as true upon the ruins of natural religion; for should it turn out that the *name* and *idea* of God, could not from a necessity of nature, exist in the mouth or mind of man without revelation, and not by nature, or the exercise of human reason upon it.'

My most excellent and distinguished brother, does not however, intend to stop here, but having silenced the deist whom the *contrivance* and *utility* observable in nature might render a little talkative, he purposes to put an end to all *tale telling* by clipping the tongue, the *natural* tongue, out of their mouths, and 'To prove from natural necessity, that *language* is so far supernatural or divine in its origin, that all those terms used, which are not expressive of natural sensible objects, and their properties, were revealed and are the means in our day, (as they were when first communicated) through which the knowledge of spiritual and invisible things are acquired, of beings whose archetype are not objects of sense, and of whose existence our present mode and state of being render us unconscious. Of such are God himself, his

presence with us, and support of our existence, creator, the spiritual world immortality, &c. &c. &c."

Pope, says, 'What can we reason but from what we know,' i. e. we must reason of unknown things by things which we do know. Now it would be granted by any one who takes the affirmative of this question, that the works of creation would never suggest the name of the Creator, just as the works of a painter would never suggest the name of the painter; for instance, the greatest amateur in the world, might gaze upon the performances of Rubens for ever and ever without having the name, Rubens, suggested to him, but could he view the works of that artist without concluding most certainly upon, his existence, and his powers as a painter? surely no! and shall man such as he is formed by nature to be, with reason, and the powers of locomotion and of voice, not such as the Dr. would and does exhibit him, sometimes with one sense, sometimes with five, sometimes with a tongue and sometimes without one, look upon the works of Creation so filled with wisdom and benevolence, and never once conclude upon the existence and character of the *Worker*?

'The previous investigation' (i. e. of the deistical question) says brother Fishback, 'will prepare the way for just ideas on the subject of faith, which is treated of in the second chapter. The truth established by the investigation of natural religion, will form the foundation of the theory of faith; for upon them, rest the supernatural character of the propositions, and the divine evidence by which alone they can with consistency, and absolute certainty be believed.'—*Introduction to the Philosophy of the Human Mind.*

I believe there is a real difference between the meaning of the word *power* and that of *authority*. Power properly means *strength* and has a physical signification; authority means the right to command or direct, and is wholly of moral import; but the two words are frequently used as synonymous; a king's power is manifested through his *works*; his will or authority is manifested through his *words*: and the other side folks do not see, that to believe in the existence, power &c. of the divinity through the examination of his works, makes it indispensable to deny either the necessity, propriety or excellency of an oral or verbal relation of his will or moral authority. Suppose two men: that nature made the one an absolute *Atheist*, and the other a confirmed *Deist*, which would the reader take upon him with greatest pleasure to convert to christianity supposing himself to be commissioned to preach to both? But enough at present.

There has been handed us for examination, a book published in London, entitled: 'The Challenge of a Deist accepted, or an Ex-

amination of the Objections to Revelation contained in the Age of Reason and the Deist. By John Thomas, late of Founders Hall, Lothbury." The division of the book is similar to that of Dr. Fishback, viz. into Deism and Revealed Religion.

CORRESPONDENCE.

The following is from another great labourer in the gospel of the peace of God, who when he saw many of the Evangelists marrying and settling down in idleness, observed: 'The women have slain all the servants of the Lord, and I alone am escaped;' but also, it is said that, he also, is about to fall a prey to the common enemy of unmarried Evangelists!

'Dear Walter: Since I saw you, which is an year and a few days, I have been engaged in a tour on the frontiers of Michigan, Indiana and Illinois; preaching once or twice per day, except when in the wilderness where no inhabitants were, save the Indians. I immersed a number and formed them into Churches on the revealed plan.

I returned to Stark co. in the Spring and how many I immersed there, and in Crawford, Knox and Licking counties I know not; but since the first of July, a little more than 2 months, I have immersed 121, mostly promising und intelligent disciples. My companion in travail is of the name of Jones. The Methodists have been very busy in circulating a small pamphlet styled the '*Gospel in the Water*;' but it has rather turned to the furtherance of the gospel.

In places, where we have been teaching for four or five years past, the work still progresses. The churches have become numerous in several places. Sandasky church contains 80 members; a congregation in Wayne 150; one in Holmes about 50; one at Southeast about 50; one at Bro. C. Rydon's about 150, and one in Harrison upwards of 100: there are besides them about 30 churches in the above counties, of from 20 to 50 members each. At a meeting held last Saturday in company with brothers Porter, Davis and Jones, 10 were immersed. I still claim you to be my brother in the Gospel of Christ.

J. SECREST.'

From brother James A. Butler, Ala.: 'Bro. Scott, I am on a preaching tour at present, and am requested to bid you to send on to, &c.

Query. 'If the Spirit is the soul of the Church not found in its functions out of it, how does he reprove the world of Sin?' If you print again send me a copy of your sermon. Yours, &c.'

'Dear Bro: I have printed two editions of my discourse, which I hope have had the desired effect in the reformation, and given uniformity to the sentiments of all the brethren on this important topic; but the discourse was written and printed under the most unpropitious circumstances, and is at best, but the outlines of one of my discourses on that topic as it stands in the arrangement of the Ancient Gospel. Since its publication I have revised a vast number of communications on the subject of the Holy Spirit, and will when time and opportunity admit, publish a third edition; for of the two prints, I never saw even the proof sheets. In my third edition I hope to answer your question with some others.'

The following is from Bro. G. W. Burton, Tenn. : Dear Sir; Please inform me of the character and standing of Bro. Harris; report says, he has left a wife and child behind him, but report has but little weight with me, for when the partists fail in arguments,

they resort to slander. The reformation is spreading rapidly : within a year this was a wild and dissipated neighborhood, but now every body is reading the bible. On the 24th June last, the first were immersed here, since which time, more or less have been baptized every Lord's-day. My partner has had to encounter two preachers and I thought them no better than vanquished, but women and boys of twelve years of age, with the bible in their hands, fail not to conquer those led away by error.

I thought I had done, but my partner joins me in wishes that you would visit our State. Yours, &c.

'Dear Brother Burton : In answer to your letter pray accept the following. Brother Harris is an unmarried person, who has sustained a most unblemished character in the Church of Cincinnati.

Dearly Beloved, I hope our women and young men will outstrip the sectaries of the present day, by sobriety, righteousness and goodness as well as by the truth of the scriptures of God.

I am sorry I can see no prospect of visiting your state soon : my health for some time, has been in the most unsettled state, and such is the demand for the word here, that besides my other business. I have already appointments for this week : wishing you health and favour from God the Father through Jesus Christ. I am your Brother and Servant.'

The following is news from the ground where the Ancient Gospel began to be republished.

'*Western Reserve, Ohio.*

I have been at a great many large meetings which I thought could not be exceeded for love and affection, but such a one as this I never before witnessed ; and, though none of the great spirits of the reformation were present, yet was the meeting as numerously attended as any that ever preceded it. It was supposed that 2500 were present, chiefly disciples ; 35 were immersed, and on the last and *great day of the feast*. William Hayden stood in the water until he immersed 18. But ah the parting ! it was like that of Paul. We wept sore, but in the consoling idea that we should one day meet where separation should occur no more.

H. H.

Brother William Haydon informs us per letter, that upwards of 400 have been converted on the above ground during last year, and that several brothers volunteered their services for next year. He says, the question of modest apparel came up at the meeting and promises of retrenchment for sake of the good cause were made by many present.

'*Maysville, August 31st. 1832.*

Dear Brother Scott : Although three months have transpired since I saw you. Such have been the frequent communications between our mutual friends, that it appears that neither of us has seen it necessary to write, if I except one letter written by myself. I am pleased to hear your health has some what improved. Take care of yourself. When do you visit Mason again ?

Since I saw you the Gospel has had considerable success in *my district*. In my two last visits to Mayslick and vicinity, I immersed 19 persons, making in all 144, at our meetings in three months, besides many others by those co-operating with me occasionally. Our big meetings have contributed largely to this success. My mother-in-law is with us. Remember is kindly to your family. Yours, in the hope of our calling,

DAVID S. BURNET.

POLITICAL.

EXECUTIVE GOVERNMENT.

ANDREW JACKSON,	Tennessee,	<i>President,</i>	Salary. \$25,000.
JOHN C. CALHOUN,	South Carolina,	<i>Vice-President,</i>	5,000

The following are the principal officers in the *executive departments* of the government, who all hold their offices at the will of the President.

Edward Livingston,	Louisiana,	<i>Secretary of State,</i>	Salary. \$6,000.
Louis McLane,	Delaware,	<i>Secretary of the Treasury,</i>	6,000.
Lewis Cass,	Ohio,	<i>Secretary of War,</i>	6,000.
Levi Woodbury,	New Hampshire,	<i>Secretary of the Navy,</i>	6,000.
William T. Barry,	Kentucky,	<i>Post-Master General,</i>	6,000.
Roger B. Taney,	Maryland,	<i>Attorney General.</i>	3,500.

The eleventh presidential term of four years, began on the 4th of March, 1829.

DEPARTMENT OF STATE.

EDWARD LIVINGSTON,	<i>Secretary,</i>	Salary. \$6,000.
Daniel Brent,	<i>Chief Clerk,</i>	2,000.

TREASURY DEPARTMENT.

LOUIS McLANE,	<i>Secretary,</i>	Salary. \$6,000.
Asbury Dickins,	<i>Chief Clerk,</i>	2,000.

WAR DEPARTMENT.

LEWIS CASS,	<i>Secretary,</i>	Salary. \$6,000.
	<i>Chief Clerk,</i>	2,000.

NAVY DEPARTMENT.

LEVI WOODBURY,	<i>Secretary,</i>	Salary. \$6,000.
John Boyle,	<i>Chief Clerk,</i>	2,000.

BOARD OF NAVY COMMISSIONERS.

John Rodgers,	<i>Commissioner and President of the Board,</i>	Salary. \$3,500.
Charles Stewart,	<i>Commissioner,</i>	3,500.
Daniel T. Patterson,	<i>Do.</i>	3,500.
Charles W. Goldsborough,	<i>Secretary,</i>	2,000.
William G. Ridgely,	<i>Chief Clerk,</i>	1,600.

GENERAL POST-OFFICE.

WILLIAM T. BARRY,	<i>Post-Master General.</i>	Salary. \$6,000.
Charles K. Gardner,	<i>Senior Assistant Post-master General,</i>	2,500.
Selah R. Hobbie,	<i>Junior Assistant do do</i>	2,500.
Obadiah B. Brown,	<i>Chief Clerk and Superintendent of the office of } Mail Contracts,</i>	1700.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

NO. 11. CINCINNATI, NOVEMBER 5, 1832. VOL. 1.

SACRED COLLOQUY.

CONTINUED FROM PAGE 222.

NO. 9.

C.—Do your laws of *arrangement, definition, and relation*, Bro. S., give birth to any thing remarkable, in regard to the proclamation of the Ancient Gospel?

S.—They do: they give birth to a very obvious classification of our laborers: we are not all adequate to the same things, as the Roman poet has observed; and as some of our laborers are young, some weak, some slow to learn, and some ineloquent, such are equal only to the arrangement of the gospel; or they speak of it by the fireside.

A second class, by reason of use, experience, and their superior gifts, have made themselves masters of arrangement and definition, and therefore speak in public of the great and saving terms of the gospel with profit.

While a third class, like Paul, filled with the whole revealed council of God, are various and profound, in all the relations of this most holy message of saving health to man.

I am just now reminded of a striking difference between the writings of Paul and those of the other Apostles, which suggested itself to me some time ago, said Mr Locke. Not one of them have instituted a single inquiry into the higher relations of the Gospel; while Paul, in every letter, is constantly comparing and contrasting the institution with all the former economies of God: running parallelisms, tracing differences, and pointing out resemblances; separating, defining, and handling all its immediate, remote, and most recondite relations, with the facility, vivacity, and fulness incident to a genius of his prodigious wisdom, and his high, and noble, and peculiar temperament.

S.—The education of Paul at the feet of Gamaliel, by whom, he says, he was accurately instructed in the Law, as well as in all the subtleties and questions of the times, sufficiently accounts for the difference which you have noticed; but, though his letters are more argumentative, they are not more exalting and divine, than the holy and heavenly epistles of Peter, James, and John, the fishermen.

To illustrate: while the saints were passengers, the eleven were like sailors in the vessel of the everlasting Gospel: but Paul, under the great Captain, Jesus the Son of

God, held the distinction of Pilot, and steered the ship, while she moved warily between the rock and whirlpool of corrupt and false religion, exposed to the bars, breakers, and quicksands of Jewish subtleties, and the false science of the Greek and Roman rhetoricians, poets, philosophers, and statesmen.

C.—Well, Mr St., how would you, *cæteris paribus*, bring out a young man such a spirit as Paul in the grand things and doings of Christianity: would you send him to college?

St.—I would: but it should be the college of the holy apostles and prophets, the church, Jesus Christ himself being President: and he should then and there be taught first to commit the Sacred Oracles from Genesis to Revelations.

C.—What! commit the whole Bible and New Testament?

St.—Every word of both of them; I repeat, every word of both of them.

C.—What then?

St.—Then he should prove, by practice, whether the lessons had done himself any good; if they had, he should finally be permitted to instruct others; and if he possessed the noble emulation of Christ and Paul, and his bosom confessed their aspirations after immortality, he might then practise their enterprise; go abroad in the earth, bring forth fruit, and turn the world to God.

Mr LOCKE.—I beg your pardon, brethren: we must correct our wanderings; these are pleasing themes, but we are all here to listen to Mr S. on the subject of definition; we must have something particular on this head, let what will come afterward.

S.—Brethren, I am prepared, but before we make our *entre*, let us glance back upon the important truths developed in our former conversations.

First. 'Order is heaven's first law;' and we have seen that, it was according to our theory the Apostles preached the salvation of our Lord Jesus Christ; also that, although Cornelius received the Spirit before baptism, yet did he not receive it before faith; nor did Peter preach that he should: the case is an anomaly, engendered by the circumstances of the times; but exceptions break not up the authority of general laws, but only keep them from being universal, and there are few universalisms either in nature, society, or religion.

Second. We have seen that, this being true, other arrangements of the gospel principles, must be false, having no foundation in the holy Scriptures.

Third. The error of our party, religious establishments, is shown to be in the foundation: in other words, the errors of sectarianism are important and essential; not necessary and non-essential, as is very generally supposed and taught.

Fourth. It has been proved, that all parties are ultimately the same: in other words that, notwithstanding apparent differences, Calvinists and Arminians are really one, in regard to doctrine, both starting with the same error, viz: that spiritual operations are necessary to faith: this, it has been observed, is the common error of sectarianism.

These, then, are a few of the important truths already demonstrated by that simple, beautiful, and orderly thing, styled the Ancient Gospel; and, though this theoretical method of testing and measuring the pretensions of popular gospels is novel enough, yet is it the most certain, definite, and lucid, that has ever been invented. Indeed, we may say that former methods of exposing error, was that of ridiculing it; but the practical administration of baptism for remission and for the Holy Spirit, has introduced a light, which has rendered every thing unnecessary but to speak the truth in love, that posterity may taste of the blessings.

C.—Mr S., does not this discovery bear an interesting relation to the understanding of certain passages of scripture, especially those which relate to the arrangement of the Gospel?

St. It does; it has made crooked things straight; and, though there is not such a thing in the sectarian world, yet is it demonstrated in the ancient Gospel, that men re-

ceived the Holy Spirit after baptism and on account of belief, but not to produce belief, nor before baptism.

But still further in relation to the holy scriptures, I would observe, that conversion, righteousness, translation, regeneration, faith, justification, repentance, reconciliation, baptism, remission, salvation, glorification, judgment, redemption, purged, cleansed washed, illuminated, born again, Spirit, resurrection, covenant, perfection, propitiation, sacrifice, obedience, Gospel, renewing, eternal life, quickened, called, hope, holy, faithful, sanctified, elect, election, &c. &c., are words which may be regarded as the *technia* of Holy Scripture, without a knowledge of which, it would be impossible to understand and teach the Gospel of Christ.

Now, the arrangement of the Gospel is of admirable use in explaining all these terms, and, consequently, of settling all disputes about their import, and the extent of their import. I say *extent*, for, as will be shown immediately, some of them have greater latitude of meaning and application in the Holy Scriptures than others.

If the six items of faith, repentance, baptism, the remission of sins, the Holy Spirit, and the resurrection, be, according to an elegant division of which they are susceptible, separated into two three, viz: into faith, repentance, and baptism—and remission, the Holy Spirit, and the resurrection, then it may be seen, that the first three are required of man, and the last three promised and given of God. He requires that all men should *believe, repent, and obey*, and on these conditions grants *remission* and the *Holy Spirit*, with the promise of a glorious *resurrection*, if we continue steadfast in the faith and be not moved away from the hope of the Gospel, with all the benefits in this life, as the catechism says, which either accompany or flow from justification, adoption, and sanctification.

Now, the arrangement of the Gospel and this division of the arrangement, explain all the fundamentals and *technia* of Christianity.

But before explaining these, let me show you the relation of this *theory* and the above *division* of it to the fundamentals of the institutions of Christ.

It is the purport of nature to communicate and sustain life, and the purport of religion to communicate and sustain righteousness; for life and righteousness are the two ends of those great systems: but men, as the catechism has it, by the fall, were brought into 'a state of sin,' &c., and, therefore the Christian religion, contemplating all men as sinners, purposes to destroy sin before righteousness is communicated or can be sustained in man.

In regard to *sinners* and *sin*, then, six things are to be considered—the *love* of it, the *practice* of it, the *state* of it, the *guilt* of it, the *power* of it, and the *punishment* of it. The first three relate to the sinner, the last three relate to sin. Now, faith, repentance, and baptism relate to the first three, viz: the love, the practice and the state of sin; and remission, the Holy Spirit, and the resurrection, relate to the last three, viz: the guilt, the dominion, and the punishment of sin: in other words, brethren, to let you see the beauty and wisdom of God in the erection of the Gospel theory; faith is to destroy the *love* of sin; repentance to destroy the practice of it; baptism the state of it; pardon to destroy the guilt; the spirit to destroy the power, and the resurrection to destroy the punishment of sin! so that the last enemy, *death*, must be destroyed.

Mr Locke exclaimed that, in this whole matter, the wisdom, like the goodness and power of God, was truly admirable. That each of these items in the arrangement of the Gospel, pointed to one special article in the destruction of sin, is a thing, said he, which I have not antecedently understood: I admire it, and feel more and more concerned in the immense value of that theoretical inquiry, which distinguished the restoration of the Ancient Gospel.

As for Mr C., the exposition almost disembowelled him of his sectarianism, and he cried out, is not a *change of action* the thing to be gained in the conversion of the sinner?

MR S.—You have hit it, Mr Charles, you have hit it! that is the mark, my brother, that is the mark. It is in religion, as in medicine; the point to be gained is a *change of action*.

Yes, the skilful *preacher*, like the skilful *physician*, labors to obtain a *change of action*, and this of necessity, in the administration of the Gospel, produces a *change of state*; and thus a change of *action* and change of *state* are the two marks to be obtained by the religion of Christ—or in the conversion of men; these are the two things that fill the eye of the enlightened proclaimer.

C.—But are there not some of your Ancient Gospel proclaimers, as you call them, who, like unskilful physicians, heal the disease slightly, and seek a change of state before there is produced a change of action, or rather, who do not sufficiently appreciate a change of action in this affair?

S.—In medicine, whenever a *change of action* is obtained, the patient passes from a state of *disease* to a state of *convalescence*; hence the high value of all those articles in our *Materia Medica*, which go to *change action*; hence also, physicians say, the value of calomel! which is prized on account of its real or supposed powers to change morbid to healthy action; but

When Doctors disagree
Disciples then are free:

So I do not wish you, brethren, even to imagine what are my own sentiments in regard to calomel, or that I wish to teach you to fall in love with it, or any other medicine; if you are well enough, let '*well enough*' alone.

There are two remarkable uses of this article among physicians. In the theory of medicine it is distinguished among local stimulants, as a specific sialogogue; that is, a medicine which affects the salivary glands, or which has the power of producing salivation; and of this class of stimulants, calomel is the most powerful and extraordinary.

It is also a powerful drastic, i. e. it operates as a purgative, and is much esteemed on this account, because it is supposed to change the morbid action of the stomach and bowels, while in operation, and to introduce the patient into a state of convalescence; that is, a state in which the physician may with safety begin to edify and build him up.

To produce salivation, it is given in small doses. As a purgative, the famous Dr Johnson administers a scruple, and a distinguished physician informed me that he did without a scruple, and would without a scruple, administer, when necessary, 60 grains, which is three scruples, all at a mouthful, and this, too, four times in succession within a few hours! carried it all off in the course of the day by other preparations, and raised his patient!

But now, to answer your question, Bro. Chs., as there are physicians who from ignorance, inexperience, &c. &c., know not the precise quantity necessary to *change action* in the case before them, or who know not that a change of action is the point to be gained, or, who having gained it, know not how to improve it, and so do mischief; so, also, there are preachers, unskilful preachers, who cannot administer the things of the Gospel so as to *change action*; or who do not know that change of action is what is sought for; or, who having gained it, do not know how to improve it. And this is the character, not of the Ancient Gospel preachers, so much as of the popular preachers every where throughout Christendom; many of whom are unskilful physicians;—are either dabbling in small doses, that keep the people in a state of constant salivation; or rash empirics, without the wisdom necessary to perceive and improve the advantages their nostrums have secured.

Brethren, said Mr Locke, take the Saviour's advice to his Apostles; let us condescend to be directed by him, and '*Let them alone.*'

Mr St., will you please show us how this theory of the Gospel is useful in sorting up the technia of scripture, as you have styled certain words, about which there has been such strife?

St. With much pleasure, Sir. You have already seen, my brethren, the interesting relation which the different items bear to the destruction of the love, practice, state, guilt, power, and punishment of sin. Now, the *technia* in question bear a relation to the theory not less surprising than the theory itself does to sin and the sinner; but these words —

[TO BE CONTINUED.]

FORMATION OF CHRISTIAN CHARACTER.

No. 4.

In our first Essay, we said that the Divine Father, without regard to prior character, forgives the convert his sins, and blessing him with the sanctification of his own Spirit, purposes on *faith*, the *precious* faith of the Gospel, as the active principle, to develop in him such a character as shall be altogether heavenly and divine.

In our second paper, we beheld that, like the end of all things else, the end of this divine character is usefulness.

Thirdly, that this usefulness is developed in the duties and relations comprehended in the three words of the holy Apostle, viz: *sobriety*, *repentance* and *godliness*.

On godliness—that ever-breathing godliness, which ought to characterize worshippers of the Divine Father in Christ Jesus, we have said a few things, and but a few: we shall say a few things on *righteousness* and *sobriety*, as enforced and discoursed upon in the new Institution, and so bring these papers to a close.

Righteousness regards our duty to our fellow men, and this duty arises out of two sets of relations, the first *political*, the second *religious*; society gives birth to the first; Christianity to the last.

Our social relations are those of husband and wife, parent and child, master and servant, fellow-citizen and fellow-men.

Our religious relations are those which we sustain to each other as Saints and disciples of Christ Jesus, the Lord, by whose precious blood we have been redeemed to be a peculiar and holy people, to God, the Father, to whom be glory!

We shall begin with our political relations, the chief of which is that of husband and wife. This is the most sacred and important of all the social connections: sacred, for it originates in the necessity of our nature, and has the sanction of divine authority; important, because it lays at the foundation of all other relations, and admits even the violation of the parental bond. When God

made man, he made them a male and a female. Christianity only purposes to restore the institution of marriage to its pristine simplicity and to regulate and enforce the reciprocal duties of love and obedience.

The Institution has been selected by the Holy Spirit, as illustration of the dignity to which the church was raised when she became the spouse of Christ, and of the love and obedience which subsist between them.

A man and his wife, then, are symbols or types of Christ and his church, and the Apostle thus expatiates on the whole business:

“Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the guardian of the person; therefore as the church is subject to Christ, so let the wives be subject unto their own husbands in every thing.

Husbands love your wives; even as Christ also loved the church and gave himself for her that he might sanctify and cleanse her with the washing of water by the word; that he might present her to himself a glorious church, not having spot or wrinkle nor any such thing, but that she should be holy and without blemish: so ought men to love their wives as their own bodies; he that loveth his wife loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and his mother and cleave unto his wife, and they two shall be one flesh: this is a great mystery, but I speak concerning Christ and his church: nevertheless let every one of you in particular, so love his wife even as himself, and his wife see that she reverence her husband.”

When God created man he endowed him with the authoritative attribute and gave him command over all nature; there is not, therefore, any thing so exceedingly pleasing to him as obedience; on this account it is said *‘wives be obedient to your own husbands in all things.’*

When woman was created, God’s last, and consequently best work, he greatly endowed her with a sense of the necessity, but surpassing excellency of her own nature; and therefore nothing so pleases her as to be loved. Hence it is said, *‘husbands love your wives.’*

The reciprocal duties of *love* and *obedience*, are thus imperiously enjoined, and in the formation of this part of the divine character to which we have been appointed of God the Father, the great question is, whether we will now walk by faith and do what we are bid: if we do not, it is because we walk by sense and have

no faith, for the divine will is most obvious. What wife will dare say, that God has not enjoined on her to be '*obedient in all things*? and what husband will dare presume not to love his wife, when God orders it? '*Husbands love your wives*.

R. and Rebecca walk by faith, that is, they do as they are bid and give an eminent display of that reciprocal *love* and *obedience* which is enjoined for the good government of a man's family, which is the kingdom of his rule, under God.

The obedience of Rebecca is not of that accidental, flouncing, and meretricious kind, which seeks, eagerly seeks to be known and recognized by neighbors; but is in God's presence, constant, permanent, and modest, flowing from the ornament of a meek and quiet spirit, which is in the sight of God of great price.

R. is naturally authoritative and severe, but wise and feeling; suspicious of that high, intellectual state of mind which the business of life and the love of knowledge, is too apt to engender, he assiduously cultivates the best affections of the heart, and loves Rebecca, who, as Solomon says, is to him as the loving hind, the pleasant roe, he is satisfied with her breasts at all times; he is ravished with her love.

Rebecca, agreeably to the nurture and admonition in the Lord, received from her Christian mother, has, from the beginning, accustomed herself to be silent when her husband speaks; and he has accustomed himself to do her good and to speak in love.

Their family has no resemblance to the snake in the fable, with two heads, struggling to proceed in different directions! they are both of them devout and lovely, and pure and holy; and present to their neighbors, not a maimed or distorted, but an entire and true image of Christ and his bride.

Glory be to God and to the Lamb.



FIGURES.

Tell me, said Paul to the Gallatians, ye that desire to be under the Law, do ye not hear the law. For it is written Abraham had two sons, the one by a bondmaid, the other by a free woman; but he of the free woman was born by promise: which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar: for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is and is in bondage with her children.

The reader will perceive from the above scripture, that the

Jewish church is set forth under the figure of a *Mother*, viz Hagar.

But Jerusalem which is above, or rather superior Jerusalem, is the free woman, who is the mother of us *Gentiles*. For it is written; rejoice, O barren woman, who didst not bring forth; break out and cry thou that travailest not in birth; for more are the children of the deserted than of her who had the husband of the deserted! We, therefore, brethren, after the manner of Isaac, are children by promise.

Here the Christian covenant is prefigured a *Mother*, viz: Sarah.

Again—‘And there came one of the seven angels—so he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns: and the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the *Mother* of harlots and Abominations of the Earth.

The *Jerusalem* Jewish church, then, the *Jerusalem* Christian church, and the Apostate *Roman* church, are set forth in scripture as Mothers. The slave-mother, like Hagar, producing bondmen by the Law: The free-mother, like Sarah, bearing freemen by the Gospel; and the harlot-mother, like Jezebel, generating idolaters.

The Apostle thus describes the morals of these children:

Of the Jewish children, he says, As it is written: There is none (of the Jews) righteous, no, not one: there is none that understandeth: there is none that seeketh after God: they are all gone out of the way: they are altogether become unprofitable; there is none that doeth good, no, not one: their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. Now, says he, we know that whatever the law sayeth, it says to those who are under the law.

The manners of the harlot mother’s children, is thus noticed by John in the Revelations: They—‘Repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

The manners of the Christian mother’s children are said to be

‘love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance,’ against which there is no law.

EXHORTATION.

Let us, dear brethren, recollect that we profess to be the children of the free woman, and, as such, are bound to bring forth the fruits of the Spirit of Christ in all love.

Let us recollect that, as the children of the slave mother have been scattered abroad and made a hissing, a by-word, and a curse for their unrighteousness, that neither will God spare us if we continue not in righteousness.

Let us look to Europe, where God, in war, pestilence, and famine, is pouring out the vials of his wrath upon the children of the harlot-mother, and let us reform, and reform, and reform, until we become what God would have us to be. Blessed be the name of the Lord! Let us, brethren, approve ourselves to be of God, and of the church of our Lord Jesus Christ, to whom be glory.

FOR THE EVANGELIST.

CONFESSION.

“I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.”—DAVID.

“He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.”—SOLOMON.

All the works of God are beautiful in their place, and all his ways are distinguished by wisdom. He has given a place for the sun to shine in the greatness of his strength; he has marked the course for the earth to travel in; he has given us day and night, winter and summer, seed time and harvest: a pleasing vicissitude characterizes all the works of the *Most High*. He governs the worlds he has made by laws as unalterable as his throne. The beasts of the field, the birds of the air, the finny tribes of the deep, man, and the highest orders of intelligences are governed by laws. God is said to have “given his laws to the seas, that they should not pass his commandment.”

It is a law of nature that water flows downwards, that it seeks its level; that all bodies tend towards the earth; that flame rises towards the sky. It is a law of nature, that he who swallows poison,

even by mistake, endangers life; that he who puts his hand in the fire will be burned. These laws are independent and universal; obedience to them is invariably attended with good, disobedience with evil. Health, energy of mind and of body, result from obeying the laws of nature in regard to the constitution of man. while disease, mental and bodily imbecility, result from disobedience. In the moral as well as in the natural worlds, the laws of God are invariable in their operation, and as the eye is admirably adapted to the laws of sight, the ear to the laws of sound, the muscles to the laws of gravitation, so the mind of man is admirably adapted to the moral requisitions of God. In the scenery of nature, the Benevolent Creator has not informed us of the laws by which the world is governed, because we are able to discover them by the lights of science; *and it seems to be his uniform procedure to afford us direct knowledge, alone in respect to those things, which lay out of the dominion of our senses, and which appertain alone to the empire of faith.* What man can do himself he is determined he shall do. The angel of the Most High knocked off the chains from Peter, unbolted in silence, the doors of the prison in which he was confined, led him through the streets of the city to its massive gate, and having opened it, bade him good night. Peter could proceed the remainder of the way alone, a striking illustration of the manner in which aid is afforded to man by the Supreme Governor of all.

In the economy of grace, in which the mind of man is principally concerned, God has most wisely and benevolently revealed his laws, some of which are special and, others general; but both are in accordance with the constitution of man, as a moral creature. Obedience to these laws is always attended with good, disobedience with evil, and we may learn the excellency of these laws, not only from experience, but from the promises annexed to them; and we may learn the evil, resulting from disobedience, from experience, as also, by penalties threatened. It is a law in the economy of grace, "That it is eternal life to know God, and Jesus Christ whom he hath sent."

It is a law, invariable in its operation, that "He that believes (the glad tidings) and is immersed shall be saved."

And to those under the reign of favor, or to Christians,

It is a law, that "if we sin we have an advocate with the Father, and if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Upon this principle God has always acted over the empire of mind; in nature, law, and favor, obedience to his commands, is rewarded by the fulfilment of promise, "I said, I will confess my

transgressions unto the Lord, and thou forgavest the iniquity of my sin."

A striking example of the efficacy of confession, is given in the history of David, "who had killed Uriah, with the sword of the children of Ammon, and had taken his wife to be his wife." "Thus saith the Lord, Behold I will raise up children against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor."—"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin, thou shalt not die."

The sin of David was very great, his conviction of its enormity was deep and genuine; his confession was frank and ingenuous, and his forgiveness was prompt and cheerful. *I have sinned,—the Lord hath put away thy sin.* The procedure of the Most High in the case of his servant David, is to the same effect under the reign of favor. At the time of our espousals to his Son, when we assumed his name, we were sanctified and cleansed with the washing of water and with the Word, or by the laver of Regeneration and the washing of the Holy Spirit, all our infirmities were removed, all our moral defilements were washed away, the very garments tainted by the flesh are put off, and the new man—the garments of the new man now put on—we were most gloriously arrayed in the garments of praise and the robe of salvation, not a spot or blemish was seen upon us, as well becomes a Bride, in the day of her marriage festivity: arrayed in the beauties of holiness, she was presented as a chaste virgin to Christ, her reproach was taken away, her former life is not to be brought into remembrance. Again, she has been honored with the name and is shielded by the reputation of her husband, and so long as her husband lives, it is unlawful for her to be married to another, and as he shall live forever, the marriage must be a perpetual obligation; *she can therefore be married to the Lord but once—and, consequently, she can be washed, and sanctified, and justified but once*; so that all the sins attached to her life of virginity, are now removed. But should she act unworthy of the relation she sustains to her Lord, should she become self-willed, perverse, or disobedient; should she forget the day of her espousals, and no longer feel the sacred influence of her first love, what is to be done? should she become an adulteress? What then?—either restoration to the love, and confidence, and protection of her Lord, or a total separation and abandonment. If she is restored, it is not necessary that she should again be married; *the solemnities of this institution cannot be observed but once by the same parties.* She must amend her life and confess her iniquities, in order to make reconciliation, and again to be restored to the embraces of her glorious, and dignified, and condescend-

ing Lord. It would not comport by any means, with the dignity of the marriage institution, that the parties concerned, should, in case of any breach, be required to solemnize it. The author of the Christian institution, has made provision, not only for uniting the parties together, but for continuing the union, and for healing any breaches that might be made. Thus all subsequent sins from the time of our immersion into Christ, unto the day of our death, are to be forgiven, alone, upon the consideration of forsaking and confessing them.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

JAMES CHALLEN.

Reasons for embracing the Ancient Gospel, contained in a Narrative of the Conversion of an

OPPONENT.

When I arrived at New-York from England, I was introduced to a respectable Baptist Minister of that city. Having informed him of my intention to travel west, he observed, “Well, Sir, you will find the people of the Western country intelligent, kind, hospitable, and attentive to strangers; but it is a fact much to be lamented, that society there, is very much infected with *reformation*; it is a heresy that strikes at the root of all vital religion, and is making sad havoc among the churches.”

I had never heard of Mr Campbell in my own country, except in connexion with his able defence of Christianity, against the attacks of Robert Owen; and hence—I supposed that instead of his principles being dangerous, they were such as ought to meet with the encouragement and support of the Christian World. My surprise, therefore, was not a little excited, when I was so carefully warned against their evil tendency. My views of sects and parties did not permit me to seek further information on the subject, as I had made up my mind to know nothing among *them* but Jesus Christ and him crucified. I thought I saw so much evil resulting to real religion from the division and splitting of professors into separate and *adverse* communities, each contending that it alone was the truly orthodox, and had the influence of the Holy Spirit, that I determined to belong to none of them, but simply to take the word of God as contained in the scriptures of the Old and New Testament as the only authority in matters of religion; to follow the Truth wherever it led; to shape my course through life according

to the precepts of the Gospel; and to trust for my eternal salvation to the blood of Christ which was shed on Calvary for the remission of sins. I had strong objections against being called after the name of any man, whether he be Calvin, Arminius, Luther, Wesley, or Campbell; for in the *word* of God I find no such names written, though I doubt not they may be found in the Lamb's Book of Life;—I desired only to be a Christian in name and deed.

With these views I arrived in Cincinnati. Here I was thrown into the society of friends whose opinions differed. I resided with a Wesleyan, received many kind attentions from Calvinistic Baptists, and cultivated the *proffered* friendship of those, who have been invidiously designated by the name of Mr Campbell. Discussion naturally arose upon topics of a religious character, and among other things mooted, was the necessity of baptism for the remission of sins. Hitherto I had viewed baptism as non essential, and a mere question of party; and I had said I would never be immersed, since I considered the act as a mere initiation or admission within the pale of a particular sect. The Millenial Harbinger, and the Evangelist were lent me, but I read them not; and subsequently a sermon on the Holy Spirit was put into my hands. It was composed by Mr. Walter Scott; I perused it, and upon reflection, saw no proposition to which I could not yield assent. I still felt no inclination to pursue the subject, being quite unconcerned about Baptism, Operations of the Spirit, or any other similar topic, all of which I classed under the head of non-essentials.

But the anxiety of some of my friends, who considered me in an unenlightened condition, would not allow them to let me alone. When I visited them, no other subject of conversation seemed to interest them, than those to which I have already referred. I began to perceive that there was nothing non-essential in matters of religion, which is *commanded* by the word of God;—that our Heavenly Father requires nothing of us which we are not able *to perform*; that he never works without means, and that these are always adapted to some specific ends; that, as in the ordinary affairs of life, so also in our spiritual concerns, we are required to exercise the faculties God has given us, or we cannot expect the promised blessings; for “the hand of the diligent maketh rich,” and by believing, by repenting, and by being baptized, we receive the remission of our sins, and the gift of the Holy Ghost. I saw, instead of waiting till I experienced some special primary influence of the Spirit to induce me to a saving faith, and to assure me of pardon that the word of truth was nigh me, even in my mouth, and that I was quite as competent to embrace the Gospel, as I am to receive or reject any other testimony whatever. I felt I was a sinner, not by any miraculous impartation, but because the word

of God told me so;—"that I was born in sin," and that therefore I was "exceeding sinful," and that my only escape from "the wrath to come," was by "laying hold of the hope set before me in the Gospel." Till now, I thought I had done this; but I found my belief in Christ was without obedience to his commands, and that I was in the predicament of one who knew his Lord's will but did not fulfil it, and that I might certainly expect to be beaten with many stripes, if I persisted in refusing to yield to my convictions of the truth.

I began now to perceive the cloud of darkness in which my mind was involved. I had heard Christians date their conversion from some sudden, arresting, and supernatural influence, independent of the testimony of Scripture, which compelled them to faith in Christ. I had been the subject of no such operation. I therefore attributed the morality of my life, and my faith, to educational causes; and, though I had examined the evidences of Christianity, had devoted much time to the study of prophecy, and had watched the progress of events in the history of human affairs, as corroborative of the Book of God, all of which left me no doubt of the infallibility of the scriptures, and their supremacy in all matters of conscience, faith, and practice; still, although my convictions had often drawn tears in secret, I was told I was in the gall of bitterness and in bondage. I feel now that I was in bondage; not in the bondage of Satan so much as in the bondage of orthodox opinions as they are called. When I was crossing the Atlantic, I acted in the capacity both of chaplain and physician; not because I felt myself competent to the cure of spiritual diseases, but I thought in the absence of more efficient aid, I might warn my companion voyagers to flee from the wrath to come. I felt great difficulty in doing this, because I could not see the use of exhorting them to believe and repent, if it were true that no one had the power of doing so unless compelled by supernatural influences. They seemed to be in the situation of a man, who was told to do a thing and with the same breath was assured he could not possibly do it, and yet if he did not do it, he should be punished. Impressed with the idea that this was the decree of God, and to have harbored such a sentiment I confess was the result of a superficial, or rather no examination of the question at all, my mind has long been the subject of doubts, and fears, and misgivings, which are generally referred to conflicts with Satan, instead of the error in doctrine, which to me appears so flagrant, of the Holy Spirit compelling us to do that, which we are quite capable of effecting by the exercise of those faculties God has graciously bestowed upon us. The conversation adverted to led me to see that the blood of Christ was indeed shed for the remission of our sins, but that we could not expect to receive the bles-

sings of the Holy Spirit, which are joy and peace in believing, unless we complied with the command of our Saviour to be baptized. "Those who believe and are baptized shall be saved," and again, "except ye repent ye shall all likewise perish," are the words of Christ; and the declaration of Peter on the day of Pentecost, in reply to the inquiry of the convicted multitude, "men and brethren what shall we do?" exhibits the plain and simple way, and natural order in which we shall obtain the forgiveness of our past sins, and "a right and title to eternal life." "Repent," says he, "and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the Holy Ghost." I learned from the Record that their consciences were smitten with the conviction that they had indeed crucified the Messiah of God; for it declares "they were pricked in their heart." They saw their fearful condition, and determined to accept any terms that the Apostle should offer, by which they could be pardoned for the wickedness *they had* done;—they repented of their evil deeds (as we may all do if we will) and resolved that instead of persecuting his disciples, they would themselves become his followers and obey his commands, being assured that *in doing so* they would be freely pardoned, and that their past sins would never again be quoted against them. They were baptized; this was a test of their sincerity; for by acting thus they became identified with a people under the proscription of the Law, and exposed to all the vindictiveness of its administration. They were baptized for the remission of their sins; the sins which they had committed, I apprehend were remitted or pardoned, not on account of the meritoriousness of the act, but in obeying the command by which the purifying efficacy of the blood of Christ was applied to their souls; for baptism I consider as an outward and visible *sign* of an inward and spiritual regeneration, and unless the ordinance has been complied with, the sinner has not accepted *the terms* of pardon proposed, and has certainly no right to expect the blessing consequent on his compliance, which is the gift of the Holy Ghost. By "searching the scriptures," which we are commanded to do, "for in them we think we have eternal life," I perceived there was no warranty for the opinion that the Holy Ghost was given to men, prior to faith, to induce them to believe, though I found instances in which it ~~was~~ bestowed anterior to baptism. But these cases are exceptions to the ordinary rule of the Spirit's operation, and therefore they establish the proposition that the gift of the Spirit is consequent and not anterior to faith and baptism, that it never precedes belief, and that the order of faith, repentance, baptism, remission of sins, and the gift of the Holy Ghost, is never inverted, except when miraculous and special results are designed. Thus we find

that its descent upon the Apostles, on the day of Pentecost, was attended with signs and extraordinary appearances, which resulted in the miraculous faculty of speaking with "*OTHER tongues*;" again we are informed that Peter and John were sent to Samaria, that they might pray for them, that they might receive the Holy Ghost. For we are told in the 16th v. of the 8th of Acts, "as yet he was fallen upon none of them: only (or notwithstanding) they were baptized in the name of the Lord Jesus." Then *laid they hands* on them and they received the Holy Ghost.' In this case an act was performed, the Apostles laid hands upon them, and the effects were so astonishing that Simon wished to purchase the power they possessed for gold. This was not an ordinary gift of the Holy Ghost, and so far from its being anterior to faith, so as to make them believe, they had even been baptized, and had not then received it until Peter and John conferred it upon them by virtue of power received from God. Shall we say then that Christians of our own day, who simply believe and have not been baptized for the remission of their sins, have received the gift of the Holy Ghost? Is the position they maintain founded upon and supported by the word of God? They may appeal to their feelings and experiences, but I humbly conceive the scriptures do not give birth to this article of their creed.

Again, in the case of Paul;—his conversion was miraculous, and it is a remarkable fact that even he did *not* receive the Holy Ghost till *after* he had believed. "Three days" elapsed between his conversion and receiving his sight, and during this time, though he had believed in him whom he had persecuted, the Holy Ghost had not been bestowed upon him; for the scriptures tell us that Ananias "put his hands on him" and he declared to Paul that the Lord, even Jesus, had commanded him to do so, that he might not only receive his sight, but "be filled with the Holy Ghost." And if there were any case in which baptism might be considered as non-essential it was Paul's; but we are told that even he was baptized. All the circumstances of this case were miraculous and special; not ordinary and general.

Again, the case of Cornelius and his household is analogous to that of the Apostle's, for as the descent of the Holy Ghost upon them was a demonstration that salvation had come to the Jews, so its descent upon the Centurion and his household, became a Pentecost to the Gentiles, on whom in like manner "also was poured out the gift of the Holy Ghost." The results were similar, for they spoke "*with tongues*." And again, Paul found at Ephesus certain disciples, and he inquired of them "have ye received the Holy Ghost *since* ye believed?" But they declared they did not even know there was such a thing as the Holy Ghost; which very much

surprised Paul, for he seemed astonished that men who had been baptized should not have received the Holy Ghost. "Unto what, then," said he, "were you baptized?" But they explained the mystery by saying, "we were baptized unto the baptism of John;" and when they heard Paul's declaration that John baptized with the baptism of repentance, teaching that they should believe on him, who should come after him, that is, on Christ Jesus, they were baptized again "in the name of the Lord Jesus." Here they had believed in John's testimony and in Paul's, yet they had not the Holy Ghost until God conferred it upon them through Paul, who is recorded to have "laid his hands upon them," after which the Holy Ghost came on them, and as the communication thereof had been special and extraordinary, the results were miraculous; for "they spake with tongues and prophesied. And all the men were about twelve."—Hence we see that where special purposes were designed, visible means were employed, showing that God works by means, whether it be to heal the sick, give sight to the blind, impart the faculty of speaking with tongues and performing miracles, or to induce a belief in the divinity of his Son. In respect of the latter, I believe a man may have faith, if he will only exercise those faculties which God has given him, and that it is as much in his power to give ear to the things which belong to his everlasting peace, as it is to those which relate to his interest and happiness in common life. Hence, all are left without excuse, and it can no more be urged that we are irresponsible for our unbelief, on the plea that we cannot have faith unless it is imparted to us by the Spirit.

These topics are some of those which formed the burden of the conversations I had with Major D. Gano and Mr Walter Scott. The light of the Gospel did not burst suddenly upon my mind, but one truth after another seemed to develop themselves in succession. I had endeavored to comprehend the doctrines of the Gospel by an effort of my understanding, but I could not; I had been told religion consisted not in head knowledge, but in the experience of the heart; but I now see God requires us to believe nothing in relation to salvation we cannot comprehend. I saw that the command to be baptized, was imperative. "Why then did I hesitate to obey," was a question put to me by Mr Scott. I felt I could give no valid reason, still I did not like what I supposed would be an ostentatious display and desired to defer compliance. I was assured there would be none, and perceived that an immediate and uncereemonious performance of the ordinance was scriptural and therefore justifiable. I complied, and in the presence of a few friends, I was baptized in the Miami Canal, on Sunday evening, Oct. 14, at 10½ o'clock.

It has been put to me since this occurred, whether I had received the Holy Spirit, and if I had, how I knew it? In answer to this I can only say that, whereas before I was blind, now I think I see, and that the doctrines of scripture, instead of being unintelligible and obscure, now appear to be entirely comprehensible and clear; and, as we are elsewhere informed, so plain and simple, that a wayfaring man, though unlearned, cannot err therein. One thing only I regret, that is, that my immersion was not more public, as it might have operated as an example and inducement to others. This I can say, that all fear of death is removed, and I feel firmly assured that the doctrines I have embraced are the pure doctrines of the Gospel, and abundantly efficacious in the practice they enjoin to procure me a safe and certain introduction to Everlasting Life.

JOHN THOMAS.

We pray God our Heavenly Father, through Jesus Christ our Lord, that, as he has granted the above writer, Dr. Thomas, to behold the beauty and glory of his Son in the Gospel, as announced by the Lord and his apostles, he would strengthen him with all might by his Spirit, in the inner man, to comprehend with all saints, the height, and depth, and length, and breadth, and to know the love of Christ which passeth knowledge, and to be filled with the fulness of God, that his distinguished gifts may be turned to the glory of the grace of God and the conversion of his fellow men.

Now to God our Father, through Jesus Christ, be eternal glory. Amen.

QUESTIONS ANSWERED.

Q. Bro. Scott, was Adam created holy?

An. It is not said he was: the word holy is of origin posterior to the fall; and the adjectives used in reference to Adam, are these—*‘natural, living, earthy, upright;’* ‘God made man upright.’ Adam was an *animal, earthy, upright, living* man.

Q. Would the life-giving tree have sustained him in life after the fall, as certainly as it did before it, if God had permitted him to eat thereof?

An. First, it was not a life-giving tree, but a life-sustaining tree. Secondly, it would appear from scripture, that the Tree of Life would have kept him alive after the fall as well as before it; for the Lord said, ‘now lest he put forth his hand and take also of the tree of life and eat and live for ever; so he drove out the man.’

Q. What is your idea of the state or condition in which men are as connected with fallen Adam?

An. I think of them, to speak analogically, pretty much as I would of children born in a prison, and subject to all its suffering

and debasing effects, but not personally to blame for being there.

Q. Why then are we blamed?

An. We are not blamed: we are pitied: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life:" and we are condemned not because we are in the prison, for that *is* condemnation, but because we will not come out of it, when Christ has both broken the fetters and opened the prison doors. 'He that believeth on me,' says Christ, 'has passed from death unto life.'

Q. What do you think the word *image*, in Genesis, imports?

An. If the word relates to the body, then the lineaments of the human form are the lineaments of the Divinity; when it is said, 'Let us make man in our image,' the words import, 'Let us make him in our form;' and this interpretation has the advantage over all others, in that it is the literal one.

But if the word is used in relation, not to the exterior of man, but in relation to his mind; then the word *image* is here used figuratively, and becomes of more difficult apprehension in regard to the Heavenly Father, because we are not accustomed to think of mind, or of the attributes of mind, only as they are in union with forms,—animated forms.

But, thirdly. If we suppose the word relates to the entire man, viz: that he was made in person and spirit like his Creator, then the interpretation is sustained by the subsequent accounts of the Father of Mercies, furnished by the scriptures: e. g. It is written,

'And they (Adam and Eve) heard the voice of the Lord God *walking* in the garden in the cool of the day; and Adam and his wife hid themselves from the *presence* of the Lord God among the trees of the Garden; and the Lord God *called* unto Adam and said; 'Where art thou?'

It is said of God at the flood; that he saw that 'The wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually: and it repented the Lord that he had made man on the earth—and it grieved him at his heart.'

The idea that the human form is the divine, is communicated in the following scripture:

The next appearance of the Divinity was to Abraham. 'Now the Lord had said unto Abraham, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.'

But the Lord sent his word or message to his servants of old, sometimes in vision, without appearing in his proper person; so it is said, Gen. 15th chap., 'After these things the word of the Lord came unto Abraham in a vision, saying, fear not Abraham, I am

thy shield—thy exceeding great reward.’ But when Abraham was 99 years old, the Lord *appeared* to him and said, ‘I am the Almighty God; walk thou before me and be thou perfect.’ And, chap. 18, it is written, The Lord *appeared* (in person) unto him in the plains of Mamre: ‘And he sat in the tent door in the heat of the day. And he lifted up his eyes, and looked: and lo! three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, ‘My Lord,’ &c.

It is also said that the Lord appeared to Isaac twice, perhaps the first time in person, and the last in vision.

Of Jacob, on his way from Beersheba to Haran, it is said, ‘He dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending upon it; and behold, the *Lord stood* above it, and said, ‘I am the Lord God of Abraham thy father.’

Again. On his return he was left alone, and there wrestled with him *a man* until the breaking of the day. ‘And Jacob called the name of the place Peniel, for, said he, I have seen God face to face, and my life is preserved.’ And he appeared to him again a third time; and fourthly, as he came out of Padanaram, where God renewed all his promises to him, and finally ‘went up from him in the place where he talked with him.’

The last appearance of the Divine Father to Jacob, was antecedently to his departure for Egypt; but this, we are informed, was in ‘The visions of the night.’

He appeared to Moses in the burning bush; and at the rock, where he beheld his hinder parts; and to the nobles of Israel in the mount, with a brilliant pavement under his feet; and to Josiah, as the captain of the Lord’s host. He spoke with Samuel, also, while he was yet a child, and his glory and beauty were beheld of David and of the High Priests who entered once a year into the Holiest of all. ‘One thing,’ says the sweet psalmist of Israel, ‘have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple.’

Isaiah says, ‘In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and the train of his mantle filled the temple. Above it, (the throne,) stood the seraphim: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly; and one cried unto the other and said, ‘Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory; and the posts of the door moved at the voice of him that cried, and the temple was filled with smoke! Then said I, ‘Wo is me! for I am undone; because I am a man

of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts!

Of Jeremiah it is said, 'The word of the Lord' came unto him, and afterwards, that 'The Lord put forth *his hand* and touched his mouth.'

Ezekiel, in describing his glorious vision by the River Chebar, says, 'And above the firmament that was over the living creature's heads, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of *a man* above upon it: and I saw as the color of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward,' &c. And he said unto me 'Son of man,' &c.

Daniel delivers himself thus: 'I beheld till the thrones were cast down, and 'The Ancient of days' did sit, whose *garments* were white as snow, and *the hair of his head* like the pure wool; His throne was as the fiery flame and its wheels as burning fire: a fiery stream issued and came forth from before him; a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him,' &c.

The accounts which the Christian books give of the person of the Father resemble the above, which are taken from the Jewish scriptures. John says, Rev. 6th chap., 'Behold a throne was set in heaven, and one sat upon the throne, and He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in appearance like unto an emerald,' &c. And of the Beings that bear his throne, it is said, 'They rest not day and night, saying Holy, Holy, Holy Lord God Almighty; which was and is and is to come!' &c,

In answer to the question, then, whether the word *image* includes the outward appearance, I say; all these scriptures represent the Father as wearing the human form, which is more susceptible of the attributes of beauty, grandeur, sublimity, dignity, grace, gracefulness, veneration, &c, than any other shape with which we are acquainted. In the forms of animals, and in their faces in particular, where the brow, eyebrow, chin, and *pons nasi* are wanting, no such variety is found; and it may be safely averred, that real beauty is not to be expressed without these elements, the absence of which constitutes so essential a difference between the countenance of man and those of the inferior tribes.—So much for the person of the Father.

As for the person of the Son, he is said to be the image of the Invisible God—an impress of his person or existence, and his form is, on all hands, declared now to be human, though glorified. He

appeared to Cephas, to Mary, to James, to the twelve, to 500 brethren at once, to Paul in glory and in vision, to John, who says,

‘I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodoea. And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

Again he says,

‘And I saw heaven opened, and behold a white horse; and he that set upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself: and he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.’

In all these appearances of our blessed Lord he wore the human form, so that this is the form of both the Father and the Son. The Holy Spirit being in the church wears also the human form, in the persons of his Saints; but the Father and Son only are, of course, visible. The Father wears originally the Divine form. The Son has assumed it and made it his own. The Holy Spirit learns it in the persons of the Saints, and thus the Father, Son, and Holy Spirit, with the whole kingly household, have a family likeness, both internally and externally, for ever and ever.

PORTSMOUTH, OCT. 12, 1832.

DEAR BROTHER WALTER:

Soon after I wrote you, I attended a two days meeting, appointed by Bro. Hathway, one of the Christian brethren, about 20 miles from this, where we labored to the conversion of 7 persons, who were introduced into the kingdom. Returning home, I visited a neighboring church, where I found two of my friends who had been inducted into the kingdom by brother Rains, at a big meeting in Ky., which they attended. After welcoming them to the fellowship of the saints, I attended the burial of another who *arose again!* We thank Bro. Rains for what he did, and bless the Lord; and inform him if he will attend with us, and *do so here*, we will thank him again and the Lord too. I was much interested at the two days meeting mentioned above; but never did such emotions of mingled joy and sorrow arise in my bosom, as at a three days in Adams Co., 39 miles from this place, from which I have just returned, to see a large congregation melted to tears—not by enthusiastic appeals to passions, but by the impulse of apostolic doctrine. To see backsliders return—to see persons confessing the Lord, declaring themselves the chief of sinners—to see children coming forward to confess the Lord, and renounce the Prince and power of the Air—to see parents and grand-parents rejoicing over the tender age thus devoted to the Lord—to see husbands and wives buried into the Saviour's death—to hear the admonitions and exhortations of fathers to their disobedient children—the lamentations of wives over their disobedient hus'ands, presented a scene to me altogether overwhelming. I can truly say, my cup ran o'er: twenty-three here confessed the name of the Lord. Laborers, Breths. Hathway, Shick, Snider, and ———. But I rather rejoice that our names are written in heaven. On the day following we held a three days meeting in the same place with the first above mentioned, where, although the weather was unfavorable, the congregation was considerable and very attentive; and here again, seven more vowed allegiance to heaven's King.—In Adams Co. the disciples are approaching apostolic order, the last mentioned place learning the first principles of the doctrine.—The two little handfuls with which I meet in this vicinity, meet primarily to break bread.—May the little stone cut out of the mountain without hands, speedily become a great mountain and fill the whole earth.—' May the Gospel long resound from pole to pole.'

In confidence of the redemption of our bodies, Yours, &c. JOHN C. ASHLEY.

N. B. We have a four days meeting appointed for this place, to commence the Friday before the second Lord's day in June next. Can you not come and help us then, if not before, or some other workman who needs not be ashamed?

Obituary.

DIED, on the 6th ult., at her residence in this city, Mrs. MARGARET CAMPELL, aged 39 years, wife of Mr Jacob Campbell, late of New Lisbon, Columbiana County, Ohio.

This excellent female was a disciple of our Lord Jesus Christ, and, during life, manifested her strong attachment for her Master, by the most anxious solicitude for all who were called by his name. Her kindness towards those who believe, will long be remembered by the hundreds who have partaken of it, and lodged under her hospitable roof. A little before her death she said, 'stand around, and behold a poor dying sister.' She yielded up her spirit in the midst of her brethren, and her last words were,

"Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head
 And breathe my life out sweetly there."

TABLE exhibiting the Governor's Term and Salary, the Number of Senators and Representatives with their respective Terms and Pay, and the Mode of choosing Electors of President and Vice-President, in the several States.

	Gov. Term. Years.	Salary.	Senators.	Term. Years.	Represent- atives.	Term. Years.	Total Sen. and Rep.	Pay per Day \$.	Electors of President and Vice- President chosen by
Maine	1	1500	20	1	153	1	173	2.00	Districts
New Hampshire	1	1200	12	1	229	1	236	2.00	Gen. Ticket
Vermont*	1	740	none		230	1	230	1.50	do.
Massachusetts†	1	3666½	40	1	481		521	2.00	do.
Rhode Island	1	400	10	1	72	½	82	1.50	do.
Connecticut‡	1	1100	12	1	208	1	229	2.00	do.
New York	2	4000	32	4	128	1	160	3.00	do.
New Jersey	1	2000	14	1	50	1	64	3.00	do.
Pennsylvania	3	4000	33	4	100	1	133	3.00	do.
Delaware	3	1333½	9	3	21	1	30	2.50	Legislature
Maryland	1	3500	15	5	80	1	95	4.00	Districts
Virginia	3	3333½	32	4	134	1	166	4.00	Gen. Ticket
North Carolina	1	2000	64	1	134	1	198	3.00	do.
South Carolina	2	3900	45	4	124	2	169	4.00	Legislature
Georgia	2	3000	78	1	142	1	220	4.00	Gen. Ticket
Alabama	2	2000	22	3	72	1	94	4.00	do.
Mississippi	2	2500	11	3	36	1	47	3.00	do.
Louisiana	4	7500	17	4	50	2	67	4.00	Legislature
Tennessee	2	2000	20	2	60	2	80	4.00	do.
Kentucky	4	2000	38	4	100	1	138	2.00	Gen. Ticket
Ohio	2	1200	36	2	72	1	108	3.00	do.
Indiana	3	1000	23	3	62	1	85	2.00	do.
Illinois	4	1000		4		2		3.00	do.
Missouri	4	1500	18	4	49	2	66	3.00	do.

* There is no senate in the legislature of Vermont; but the Executive Council, consisting of the Governor, Lieutenant Governor, and 12 Counsellors, elected by the freemen, are empowered to lay before the General Assembly such business as shall appear to them necessary; also to revise and propose amendments to the laws passed by the House of Representatives.

† The number of Representatives in the Legislature of Massachusetts in 1831, was 481; but the number is very variable.

‡ The pay of the *Senators*, in the Legislature of Connecticut, is \$2 a day; that of the *Representatives*, \$1.50.

|| The upper house, which forms an independent branch of the Legislature of New Jersey, is styled the 'Legislative Council.'

§ Three different modes of choosing the electors of President and Vice-President in the different states, are authorized by the Constitution, viz. by the people by districts, by the people by a general ticket, and by the state legislatures. The same states have not all uniformly adhered to the same mode; and the mode may be varied at the pleasure of the state legislatures.

THE EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever—AMEN. Revelations, chap. 1.

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NOTE.

It has been observed that, when God created man, he endued him with the authoritative attribute, and gave him command over universal nature: nothing, therefore, so gratifies him as to be obeyed;—hence the command, ‘Wives, be obedient to your husbands.’

When woman was created, God greatly endued her with a sense of the necessity and surpassing excellency of her nature; and, therefore, nothing so pleases her as to be loved;—hence the command, ‘Husbands love your wives.’

The subject of marriage, sometime ago very much interested many of the ancient order churches, and to aid in the settlement of the question, we published in Bro. Campbell’s *Millennial Harbinger* two pieces on the subject, over the signature ‘*Parthenos*.’

The question was—‘Whether Jesus had given any law to the disciples concerning the persons with whom they are to marry, and these two pieces were written to show that he had not. In the history of a professor of Christianity, more, perhaps, than in that of any other person in society, Marriage is a most interesting relation, and necessarily exerts an important influence on his future character.—We have got a little more to say on the subject now, and if the reader will accept the following as the 5th No. on the Formation of Christian Character, we shall, by and by, let him hear what that something is.

Formation of Christian Character.

No. 5.

MARRIAGE.—In regard to the relations which at present subsist in society, there are three kinds which may be defined with all certainty—these are *natural*, *political* and *religious* relations. The last class of relations is constituted of those which are formed between disciples and God; between them and Christ;

the Holy Spirit, and, finally, among themselves, as members of the same *religious community*, church, or congregation.

The second class, viz. *political* relations, are those which subsist among us as a body politic. as rulers and ruled, master and servant, &c. &c.

The first class comprises those relations which have their origin in *nature*; such are life, and relations to material nature; the marriage relation; the relation of parent and child, &c. Let us distinguish then between things which are different, and estimate them according to their proper nature. For we suffer as much by confounding things which are distinct, as in making a difference where none exists. A tree, a lion, and a man are endued with life: but it would greatly impede our progress in natural science to confound organic with animal, or animal with rational existence.

In this enumeration, religious relations are the most refined and exalted; but at the same time they are the most remote; for we are *sons* and *fellow-citizens* before we are christians. We are born to our fathers and to the state, before we are born again to God. We are first natural, then spiritual; first sinners, then saints; first from beneath, then from above.

Political relations are those over which we are allowed to exercise the greatest control; for though we cannot be the children of whom we please, yet we may be the subjects of whom we please. Though we are not allowed by God to worship under Confucius, the Pope, or Mahomet; yet we may enjoy the right of citizenship either under the Sultan or Emperor, or in these United States. We may in this respect be a Frank, a Spaniard, a Britain, a Republican, a Democrat, or a Monarchist, and yet violate no religious obligation.

But the most immediate class of relations is the natural; this is antecedent both to the political and religious; this is first in society, first in the world. Adam was first formed, then Eve. Marriage must obtain before children can be procreated, and children must be born before states can be created. It is therefore, added, he brought her to Adam, and Adam said "this is now bone of my bone and flesh of my flesh." "For this cause shall a man leave his father and mother and cleave unto his wife, and they two shall be one flesh."

Some may object that Adam was made spiritual; but this is absurd. The Apostle says he was earthly, natural, animal; and the Tree of Life was given for the support of the life of which he was possessed, i. e. animal and rational, not religious and spiritual life: so that he was married to her a rational animal; a man

made of the dust of the ground, not a religious, spiritual man, begotten anew by the faith and reception of a divine revelation.

Thus the marriage of two rational human beings has for its authority and warrant God their Creator; as much as the religious man has for the authority of his baptism God his Redeemer; or the political man has for his good government "the powers that be" by the ordination of God. God is the God of nature, society, and religion. If, then, our natural relations of brother and sister, parent and child, husband and wife, are limited or modified in any degree, it must be for the sake either of our political or religious relations.

Our natural rights and relations are, indeed, the legitimate objects of political legislation. We have all an equal right and need by nature to pursue happiness, to acquire property, to marry, to have children, &c. but for social purposes we suffer ourselves to be curtailed of a certain part of our natural rights and liberties, that the residue or what is left may be secured to us by law, and enjoyed without alarm.

Our *natural* right, therefore, to acquire property, to pursue happiness, to marry, to have children, &c. &c. is completely done away in the social state; and all these things are, properly speaking, *politically* enjoyed by every person who is a member of a community. In society we have no *natural rights*; no natural ordinances; they are all *political*, all *social*; so that marriage itself, and even the possessing of children, is in this way political, with every thing we speak, act or reason. Hence the American government, which abhors all interference, and legislation, on subjects of religion, does, nevertheless, take cognizance of all these things, whether it be the pursuit of happiness, property, fame, marriage, procreation, speaking, &c. &c. which, indeed, shows that in their judgment such things are not naturally connected with religion.

Now, what does political law say to these matters? Why, in the case of children, *e. g.* that they shall be under the guardianship of their parents until a certain age fixed for them by law, and that after this period they shall be at their own disposal. If they marry before this age without the consent of their parents, the marriage is null and void; if after it, the marriage is legal. Again, the parties in this affair of marriage must be united in the manner prescribed, and by the person authorized by law. Our law, also, forbids polygamy, concubinage, and adultery; all which things are judged the proper objects of political legislation; otherwise the rulers have usurped the place of God, and, instead of being ordained by him as his ministers, are rebels.

Now as political authority comes in and limits the wild and un-

checked liberties of nature, and throws a girdle around her naked freedom; if political rights or liberties are at all checked and modified, it must be on account of religion, and by him who is the Author of religion. God alone can come into a nation or people and say, that so and so it shall be; hitherto shalt thou come and no further. Now, then, it is granted that God has determined to take out from the nations a people to serve him in all things according to his will which will is expressed to them, the christians in the New Testament.

Has God, then delivered any law on the subject of forming our political relations? Are we to select a hot or cold climate—a government that supports his religion, or one that puts it down, one that sanctions any religion, or one that treats all with equal indifference? Has he said that his worshippers in Christ Jesus shall fill any offices in the government, within a republic or monarchy; that he shall not be a tax-gatherer, a lawyer, or a soldier? Has he said that I shall be free or bond when the gospel finds me; a servant to a christian or an infidel? Has he said that I shall hold no real property and employ no christian servants; that I shall have christian children, and be married only to one who has become a disciple? Or does he say I shall marry an unbeliever? Am I to form covenants only with those of the household of faith, and make no bargain at all with unbelievers? All these are the ordinances of man, or, in other words, political institutions; and every member in society has the right, politically to do any of these things. Does God, then, change, alter, or modify these ordinances of the nations, these political institutions. Christianity says, and she says it with emphasis, "Let every soul be subject to the higher powers:" the powers that be are ordained of God. Again, "Be subject to every ordinance of man," We may live where we please, in Europe, Asia, Africa, or America, serve whom we please, hire whom we please, hold an office if we please, profess the trade which we please, hold servants if we please, marry whom we please.

Now does christianity, say any thing else? does she speak out, and speak explicitly too, with whom we shall form these relations? with christians or unbelievers? Jews, Turks, or Idolators, or with the children of those families which are called holy; for the children of a believer are called holy?—No: on the subject of forming any relation which is properly political, christianity says not one word. It is not at this stage of the business that she opens her mouth and teaches: for this would be to throw society into political casts. She allows, as society allows, our understandings, affections, appetites, and necessities, to make their own choice; but when the relation is once formed, then, indeed, she speaks out, and

speaks explicitly, to the rulers and to the ruled, the soldier and the slave, the master and the servant, parent and child, husband and wife. "Wives obey your husbands;" "husbands love your wives;" "servants be obedient to your own masters according to the flesh;" "masters do the same thing to them," &c. "pray for all men, kings," &c. &c., "be obedient to the powers that be," &c. "he is the minister of God to thee;" "he beareth not the sword in vain."

Thus society does not change nor alter, but only modify the things of nature: and thus religion does not change nor alter, but only modify the things of society, and bring them back to nature if they have departed in such a way as to disturb or destroy society; for nature, society, and religion, are all of God. The conclusion of this matter, then, is this, that there is no law for the formation of political relations;—that is, with whom we shall relate ourselves, either as officers, soldiers, governors, masters, servants, slaves, children, parents, husbands, wives.

No. 6.

MARRIAGE.—*Mr. Editor:* You cannot conceive how much I have heard about my first Essay on Marriage. One said, "It is a cunning piece;" "I don't believe in it," said another; and a third, "I think the Editor is on our side by the questions which he asks." Another asked, "Whether the Old World was not destroyed in consequence of intermarriages between good and bad people?" Again one would say, "Were not the Jews prohibited from marrying with Gentiles?" and "Look at Solomon!" "See the whole nation at the return from Babylon! were they not, without exception, ordered to repudiate their heathen wives? and some who had originally wedded unbelieving women themselves, as they would *now* call them, thought it altogether insufferable to call marriage a political institution." But only one did I hear ask, "What is the law of Christ on the subject?" and none did I find willing to make the Jews their patterns in this point—viz. putting away the unbelieving party.

Some would thrust the man, who would dare to marry an unbaptized woman, out of the church; but this did not the Jews. They had law on this matter, and acted accordingly, commanding the offender immediately to put away the infidel. Those people would punish a man as much for bringing such a person into his own family as if he had brought her into their church, indiscriminately supposing that a family is as much a religious insti

tution as the church of Christ is; but marriage makes a man and woman only one flesh. Alack-a-day! too seldom, one spirit!

No Jew would have been retained in the congregation for saying he repented of his unlawful marriage; nor would he have been taken in again for any reason short of putting his wife away. Let us be consistent, then, and if we are to follow Jewish example without respect to the law of Christ, let us follow it closely. Let those who married unbelieving wives put them away, and then they themselves may be retained in the congregation.

The fact is, that before the flood the ancestors of the Messiah were called "the seed of the woman" and "the sons of God," while Cain's people were styled "the children of men." After the flood Messiah's family were finally styled "Jews," and those who had departed from the true God, "Gentiles." It seems to have been the intention of our Heavenly Father that his son Jesus should have a godly ancestry from the beginning of the world, and to honor godliness by bringing forth his Son from among those families which practised it from the beginning of time. This great purpose for which such political separation was introduced, has now been attained. Messiah has come. "In the fulness of time God sent forth his Son, made of a woman, made under the law," &c. "Faith being come, then, we have no more need of the schoolmaster."

Are we, then, to marry unbelievers? The Messiah has not said so. Many things are lawful which are not expedient. The brother who does so is to be pitied, perhaps; but not put out. The Apostle knew it to be lawful for him and for every disciple to eat what meats pleased him; but on many occasions he found it inexpedient to exercise this liberty. This great man entertained the highest reverence for the consciences of his weak brethren: there was no putting out by him, unless for right down wickedness. What a pretty figure we should make if we should excommunicate a brother for marrying the woman he loves now-a-days, and declare that we would not receive him again until he said, "I am sorry for what I have done!" thus putting him out for love, and taking him in for aversion to his own flesh! What could such a person mean when he said "I am sorry?"—That he now disliked his wife? He could not be sorry for breaking Christ's law, for we know that there is no law on the subject; and hence we cannot with propriety ask whether marriage with a believer or an unbeliever is lawful or unlawful, there being no law. We can only ask, Is it expedient or inexpedient? I should answer here, that it was sometimes expedient and sometimes inexpedient.

But one objects that the person who marries an unbeliever cannot attend to the manners and customs of our kingdom. "How,"

says such a one, "can I salute with a kiss the wife of a man who may have the strongest abhorrence for the custom?" It may be inexpedient, for as a person may unfit himself by things inexpedient for the Bishop's office, so a person may, by an expedient in marriage, be unfitted for some of the noblest customs in our kingdom. I have known the finest disposition for hospitality broken to pieces by the avarice of the unbelieving party. But, mark me, I have seen this in the believing party too.

Upon the whole, christianity proposes to restore the holy ordinance of marriage to the footing on which it stood at the beginning, viz. that one man should have one wife. The Saviour observes to the Jews who practised polygamy, that it was not so from the *beginning*; and when the relation is formed, then we are instructed how to honor it; the husband is to love his wife, and the wife obey the husband, and to behave herself, that, if he is an unbeliever, he way be won without the word, by her chaste and comely behaviour.

To the Editor's two first questions I respectfully answer, Yes! that "marriage is that institution which makes the parties one and places them on such an equality as no other relation, natural or political, recognizes: and ought therefore to be distinguished from other political relations." 2d. That "it is the origin of all natural relations in the human family, and does deserve, from its vast importance, to be noticed by the Great Lawgiver, and excepted out of the rank of relations which only spring from it." But however distinguished above other political relations, and however much excepted out of them, we cannot, by any distinction or exception, change the nature of a thing, and make spiritual that which is natural. God alone can do this; and if he had said that disciples should intermarry among themselves only, then it would have been done.

"But, brother *Parthenos*," says one, "pray whom did you marry?" What is that to thee, brother? Follow thou the things that are lovely, and expedient, and excellent, and then thou shalt have praise of the same. I married a daughter of our Heavenly Father, and God forbid that I should despise the Most High's family, and go from home to seek a wife among the families of the flesh. "Evil communications corrupt good manners," and it is the will of God that we should raise for him a godly seed, bringing them up in the nurture and admonition of the Lord.

"Why, brother *Parthenos*, you just practice what I preach," says another. Yes, and you preach what you did not practice; but neither your preaching nor my practice is equal to the law of the Son of God, What say the Scriptures?

But I had almost forgot the Editor's third question:—

3. "Does not Paul, in saying he had a right to lead about a sister wife, imply that he had no right to lead about a wife that was not a sister?" The passage reads thus, Cor. ix. 2. "Have we not a right to eat and to drink? Have we not a right to lead about a sister wife as the other Apostles, and the brethren of the Lord, and Cephas? Or have I only and Barnabas not a right to forbear working? The matter in question here is his ministerial support; and if any thing is implied at all, it is that he and his sister wife, if he had one, were entitled to support. Paul was an Apostle, and there was no law by Christ saying that he should work or that he should not work; he acted in this matter as expediency demanded. There was no law by Christ saying that he should eat or not eat certain things; he acted in this expediently. There was no law by the Messiah commanding him to marry or to remain single; he acted expediently. And we may be assured that if the Apostle had wished to marry, that in regard to the object of his choice, he would have acted expediently, seeing there was no law on this point neither. When the Apostle said the bishop must be the husband of one wife, did he imply that other disciples might have two? Some might say that this was fairly implied, and I confess it looks like it; yet nothing is more certainly false. This only shows that it will always be dangerous to act upon implications as if they were verbal laws. But now to the Editor's last query:—

"Are not widows commanded by the Apostle to marry whom they please, only in the Lord; and why should widows more than virgins be restricted in these matters?" The Apostle says, "Concerning virgins I have no commandment from the Lord." This is enough for the young or for such as have never been married, viz. that there is no special law in regard to them apart from the law which regarded the whole community, viz. that all were permitted to "marry rather than burn." Why the Apostle circumscribed the liberty of widows will be settled when we have agreed that he has really done so. But I think many take for granted here, that which they ought to prove, viz. that the phrase "only in the Lord," means *only a man who is a christian*. The phrase "*in the Lord*" is of very frequent occurrence in the Scriptures: "Salute Persis who laboured much in the Lord." "Blessed are the dead who die in the Lord." "They abode speaking boldly in the Lord." Now do these not mean that the persons themselves laboured, died, and spoke, being in the faith of the Lord? And may "marrying only in the Lord" not mean that the person herself may marry, only in the faith of the Lord, *i. e.* not go out of him or become an idolator to get a husband. Again, it is said, "Let him that glorieth, glory in the Lord;" "nor the woman without the man in the Lord." Here the phrases are simply an acknowledgment of

Christ's supremacy or headship. To "marry only in the Lord," may therefore mean to marry without giving up or abandoning the supremacy and headship of Christ as the only Mediator.—Again, "Your labour is not in vain in the Lord;" "be strong in the Lord;" "stand fast in the Lord;" "both in the flesh and in the Lord;" "wives, submit to your own husbands in the Lord." Here the phrases mean christianity—dear to you both in the flesh and in the Lord; that is, both as a natural relation and as a christian. To "marry only in the Lord," then, may mean that whether she married or not, or whomsoever she did marry, she herself must abide a christian. But if the law of Christ to widows, is, that they shall marry only a christian, then I say there is no remedy for those who have acted differently, but immediately to leave their husbands, unless we can suppose that the law of the state is above the law of Christ. If Christ's law says she shall not have a husband that is not a disciple, shall the law of man speak otherwise, and say she shall have and keep an unbelieving husband?

But the truth is that this whole chapter is written not about the persons to whom the Corinthians were to be married, but about marrying itself; and as the Apostle wished them to be without "anxious care," he told both the unmarried men and widows that it was good for them to be like him, unmarried; and therefore I rather conceive the whole passage ought to read thus: "If her husband be dead she is at liberty to be married to whom she pleases. Only *in the Lord* is she indeed happier if she so abides according to my opinion." That is my opinion expressed in the former part of the chapter, viz. that widows would be happier if they remained single like me.

I now appeal to the Editor whether this is not the literal reading of the Greek text, and whether our present translations are not most unnatural and forced readings of these Scriptures. To "marry only in the Lord," is therefore not a scriptural phrase. It is formed by putting the last words of one verse to the first words of another verse; or rather the phrase is half our own; or rather it is all our own together. The Apostle did not wish the disciples to marry at all, but to remain single that they might enjoy their religion without family care; and to be wholly happy in the Lord was to remain single; for such had nothing to care for but the things of the Lord. To "rejoice in the Lord," to "boast in the Lord," "labour in the Lord," and so forth, are intelligible expressions; but "to marry in the Lord" is to me unmeaning. We may as well speak of children in the Lord, or of hiring a servant in the Lord, or of having a master in the Lord, instead of according to the flesh. But we have no masters in the Lord, no servants in the Lord, no children in the Lord, no wives nor husbands in the

Lord; therefore I object both to the *phrase* and to the present English *version*; and I beg the Editor will do every thing to clear up this matter, that I may not be found wresting the Scriptures nor handling them deceitfully; for I fear the name of the Lord our God to whom be glory. Amen!



A PLEA

FOR A NEW VERSION OF THE

OLD TESTAMENT SCRIPTURES.

NO. 3.

The value and necessity of a new translation of the Old Testament, can be appreciated only by those who have examined the text of our present printed version by the canons of Biblical criticism.

George Campbell, of Aberdeen, says, that he had never seen a translation of the Bible, or of any part of it, into any language with which he was acquainted, which he did not think might be, in several places, altered for the better.

And one, not less eminent than he, observes, that—‘The printed editions of the Hebrew text of the Old Testament, and those of the Greek of the New Testament, are precisely on the same footing; and the following principles may be justly held with respect to both:

1 There has not hitherto been so great care employed on any edition of the Scriptures, as to render the readings sacred, which are adopted in it, or to supersede the necessity of examining them by MSS.

2 A reading is not rendered *even* suspicious, merely on account of its not being found in the common editions of the Bible.

3 A reading ought not to be rejected as false, for its not being found in any printed edition of the Bible.

4 So far is there from being reason for adhering tenaciously to the printed text, that it ought to be departed from without scruple, whenever another reading, found in MSS. is clearly preferable.

6 A much more correct edition of the Scriptures than any extant, may be obtained, and would be very desirable.—*Insts. of Bib. Crit.*

We have seen that the principles of genuine Scripture Criticism are reducible to two general heads: the *sources* and *objects* of it. The sources being manuscripts, editions, &c. &c. 'The objects of Scripture Criticism, says the same authority, are the several sorts of difficulties which occur in the sacred writings, and which must be removed, in order to rightly understand those writings.'

'As all difficulties must regard either the reading, or the sense, criticism is two-fold:—*corrective* or *emendatory*, being employed in determining the true reading; and *explanatory* or *interpretative*, discovering the genuine sense; under the latter of which may naturally enough be comprehended whatever regards the beauties, or the peculiarities of composition in Scripture.'

'Difficulties regarding the sense, are of different kinds: there are difficulties in separate words, in construction, idiom, phrases and figures—in scope, and connection, and other circumstances;—in reconciling Scripture to itself—to the principles of reason and morality—to history; and there are difficulties of a complicated nature.'

Biblical Criticism, then, is a subject of the greatest depth, extent, variety, and importance; and when this is considered, we are surprised, not that our present English version of the Bible contains so many errors, but that it abounds so manifestly in original revelation, and is so correct in the general; for it is really wonderful to reflect upon the fortunes of the Holy Scriptures amid the bustle of conflicting parties—the appearing of new religions—the eclipses to which learning has been subjected since the commencement of the Christian era, and the rise and fall of empires during that time: but it is written,—'The word of the Lord endureth for ever.'

The following canons, regard

'The use of MSS. and the manner of using them.'

'The first and principal use of MSS, is to show us all the different readings which have taken place, that we may be able to compare them, and to choose that which is best supported.

'If other considerations be equal, that reading is to be preferred, which is found in the most ancient MSS.'

'If other circumstances be equal, the reading of the greater number of MSS. is to be preferred to that of a less number. It is on this principle that most of the received readings have been preferred.

'Great regard is to be paid to a reading found in a MS. which is evidently written with accuracy.

'In judging of the number of MSS. which support a reading, care must be taken; not to reckon for different MSS. one which has been called by different names.

'It is necessary to know with respect to every MS. whether it contains the whole of the Old, or of the New Testament, or only a part of them, and what part; and whether it be complete defective; and what its defects are.

Besides the principal use which has been mentioned, MSS. answer, indirectly, several

purposes subordinate to that, particularly by indicating, in several ways, the occasion of mistakes, and thus leading us to correct both these and similar mistakes.

‘MSS. show us the various forms of the characters used in *different ages*, and thus enable us to judge which of them were liable to be confounded.

‘From MSS. we learn what abbreviations have at any time been used; and by knowing this, we are enabled to account for the introduction of many various readings.

‘From MSS. it appears, that both in the Hebrew and the Greek Scriptures, numbers were expressed not only in words at length, but also by single numeral letters, and by figures; by which many corruptions have naturally been occasioned.

‘MSS. are often written with black rules, which by confounding letters otherwise easily distinguishable, lead readers to mistake one of them for another.’*

‘MSS. were generally written in continued lines, without either punctuation, or any breaks between words and sentences; by which means, letters may be readily taken from one word to another, and words from one clause or sentence to another.

MSS. show the different orders which the books of Scripture have at different times been placed; and, by so doing, may account for some appearances, or remove some difficulties.

MSS. discovers the groundlessness of many conjectures concerning the occasions of various readings which have been formed by learned men not much conversant with MSS.

Hebrew MSS. are often written without vowel points; and some of them retain many of the vowel letters, which are omitted in later MSS. and in the printed editions.

Greek MSS. are generally written without accents, spirits, or the iota subscriptum.’

We have now brought before our readers so much of the sources of Biblical Criticism as respects the canons observed by the great scholars of the Protestant world, in regard to the authority and use of Manuscripts.

Samples of Jewish Translation.

1 ‘Behold! if thou actest well, thou canst raise thy eyes; but if thou dost not act well, sin will rest at the door; to thee is its desire, but thou canst rule over it.’ Gen. 4 ch. 7 verse.

2 ‘For the desire of the human heart is evil from his youth.’ Gen. 8 ch. 21 v.

3 ‘He who sacrifices to any idol, shall be condemned; to the Eternal, only, is this honor due. Exod.

4 ‘The Eternal is unchangeably the Eternal Being; an almighty God, most merciful and gracious; withholding long his anger, and full of kindness and truth; who preserveth his kindness to the thousandth generation, and who pardoneth wickedness, transgression and sin; but who suffereth nothing to pass unnoticed.’ Exod. 34 ch. 6—7 v.

5 ‘He, the rock of protection! his deeds are perfect; for all his ways are just; he is the God of truth, and without evil, he is just and righteous.’

*Here the author gives as an example of this kind of mistake:—Isaiah 53 ch. 10 v., where *He* is taken for *Beth*, and the phrase ‘*He hath put him to grief*’ put for ‘*with grief*.’ Similar mistakes occur in Isa. 6. 13.; 2 Sam. 5. 1.; 1 Chron. 11. 1.; 2 Sam. 28. 26.; 1 Sam. 17. 32.; Josh. 7. 18., &c.

6 'Just like an earthen vessel covered with silver leaf, are lips burning with love when the heart is bad.' Prov. 26 ch. 23 v.

7 And your own blood will I require; be it spilt through your own person, through the hands of another man, or through any living being; in all cases I will require the life of man.' Gen. 9 chap.

The Rabbi's add—'He who makes his fellow man ashamed in public, has committed a crime analagous to murder.' Again say they—'He that maketh his fellow man ashamed in public, has no share in future happiness.'

FOR THE EVANGELIST.

It must be evident to all who study the scriptures. that our Divine Father has made a gradual development of his character and intentions to the human family. And that he has adapted his communications to the age and capacity of the world for their reception. In the patriarchal age, when the manners of the people were simple, and their experience and knowledge limited, he revealed a few plain and almost self-evident truths for their instruction and obedience. Every father acted in the capacities of Ruler, Priest and Teacher to his family, and their duties were all social and paternal: happy would it be, were there more patriarchal religion amongst us. But this state of things, although adapted to society in its infancy, would not answer the great, and benign purposes of God, towards our race, in a more advanced state; and therefore an institution of law, was set up, according to promise in the family and offspring of Abraham, the most distinguished of the patriarchs. 'In *thee* (Abraham) and in thy *seed*, shall all the nations of the earth be blessed;' two promises are here made, the first embracing the posterity of Abraham according to the flesh, and the second, the Messiah, as Paul in his letter to the Gallatians teaches in whom all nations were to be blessed. In due season God fulfilled to the letter what he had promised to Abraham, for after he had slept with his fathers, and his posterity had emigrated to Egypt where they continued in bondage for the space of 430 years, he sent them a deliverer, raised them up from their state of degradation, and constituted them into a distinct nation. And it is the design of the author of this piece to draw out before you, some striking analogies, between the things under the old, and those under the new covenants, in order to prepare your minds for the contemplation of some matters, in which we all feel deeply interested. But to proceed intelligibly, it will be necessary to explain, and define some of the terms that we will use. And 1st. we will show you what we understand by a type, and in what way we are to proceed in the interpretation of typical allusions.

A type, primarily signifies a rough draught, copy, image or pattern of a thing. It is a shadow, of which that represented by it is the substance, and as persons and things under the old covenant are denominated types, those under the new are called antitypes.

To constitute any thing a type under the old covenant, it must adumbrate something under the new, not in all its accidents and adjuncts, but in some grand leading features of resemblance—the sacrifices of the law, were typical of the sacrifice of Christ; not however in any resemblance of the victims slain, or the altar on which they were offered, but in the life of the one being given for expiatory purposes, as was the life of the other: by the one the Jews obtained remission which was however imperfect, as it did not purify their conscience, but by the other, the worshippers being once cleansed have no further consciousness of sins.

Melchisedec, Priest of the Most High, was a type of Christ. His priesthood was typical of the priesthood of Jesus, his birth and death not being known, and being without genealogy, and having no limited time assigned for the commencement and expiration of his office, as the Levitical priest had, Num. 4,3,23,34,43, he was *Sacerdos perpetuus*, a priest without limitation of office. In consequence of which the inspired writers have spoken of him as possessing a shadowy eternity, and it is in this respect that his priesthood was typical of the perpetual priesthood of Christ.

Another characteristic of a type, is, that it should be originally designed by the Almighty, to represent its antitype. This rule for the interpretation of the typical language of Scripture, will be found to be indispensable, it will enable us to draw the evident distinction between a type and a similitude. In the figurative language of Scripture, Judah is called a lion's whelp, but this animal was not constituted a type of Judah. Herod is called a fox, but this animal was not designed to be a type of Herod. The life of man is compared to smoke, but smoke was not made as a typical representation of the life of man; these and many other similar expressions in Holy writ, must be interpreted as metaphors, not as types.

The objects represented by a type must invariably be in the future, 1 Cor. 10, 1—11. Heb. 10, 1. Heb. 9, 11, 12, 13. 'They are consequently called 'patterns of things in the heavens,' or in the Church, 'good things to come;' and Paul assures us that those things done in the tabernacle, by the command of God, prefigured, the good things done in the tabernacle that God pitched and not man. Indeed the whole constitution, ritual, and nation of Israel, were typical of the constitution, ritual, and people appertaining to the church of Christ. The Levitical priesthood and sacrifices, were typical of Christ. The Pentecost, which commemorated the

giving of the law on Mount Sinai, was typical of the giving of the new covenant on Pentecost in Mount Sion, through the agency of the Holy Spirit. The adoption of Israel into the family of God, typical of our adoption into the rank and dignity of the children of God. The glory of God residing in the tabernacle, typical of the Holy spirit dwelling in the church, which is the body of Christ. In short the baptism of Israel into Moses, was a type of our baptism into Christ. The congregation of Israel, a type of the congregation of Christ. And their Canaan, a type of our future rest.

Amongst the most remarkable persons and things mentioned in the Old Scriptures, we may specify the following. Abel, Noah, Melchisedec, Isaac, Joseph, the ram sacrificed by Abraham, the pillar of fire, the manna, the rock in the desert from which water flowed, the scape goat, the brazen serpent, Moses, Aaron, Joshua, Sampson, Samuel, David, Solomon, Jonah, and Zerubbabel. It would not comport with the design of this paper to point out the coincidences between all these persons and things, and the person and work of our Lord Jesus Christ; we merely name them, that the intelligent reader may call them to his remembrance, and to induce all to examine for themselves.

Having made these preliminary remarks, we will now proceed to offer a grand proposition, which we will endeavor to define, illustrate and prove, viz.

That the congregation of Israel from the giving of the law together with the tabernacle in the wilderness, and worship till the erection of Solomon's temple, represented the Church of Christ from Pentecost till the Millenium.

And 1st. Just fifty days after the passover, when the angel of God destroyed the first born of Egypt both man and beast, the law was given on Mount Sinai, and because it was given 50 days subsequent to the passover, it is called the Pentecost, or feast of weeks. In like manner, Christ, our passover, having been sacrificed for us. Just fifty days afterwards on Pentecost, when the disciples met together in one place, not around the base of Sinai, but on the hill of Sion, the law of the Spirit of life in Christ Jesus, was given to the congregation of Jesus Christ.

2ndly. Moses stood between God on the one hand, and the congregation on the other, and is therefore called the Mediator of the old covenant, and having received the law through ranks of angels, he handed it to the people. In like manner, Jesus having ascended the Holy hill, and taking his seat at the right hand of the majesty of God, angels, and principalities being put in subjection to him, receiving commandment from the Father, he sends the Holy Spirit, as his agent to communicate to the church by the apostles the *new covenant* sealed by his own blood, and confirmed by the good

spirit. Between the Father on the one hand, and the congregation on the other, he acted as Mediator.

3d. The constitution and laws of the old covenant were given by Moses to the nation of Israel for their adoption, and government, and they unanimously agreed to receive and abide by them. In like manner the law of the Spirit was given to the Church, and she with one voice and one heart accepted of it, for we learn that 'they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.—Praising God, and having favour with all the people.'

We will now call your attention more particularly to the Tabernacle, and worship, and things connected therewith, for the materials, size, and appendages, and form of the Tabernacle, Exod. 25 and 26, Chap.

And 1st. We learn that the Tabernacle in the wilderness was set up on the 1st. day of the month, answering to the 1st day of the week on which the church of Christ was set up.

2ndly. The offerings or first fruits, were miraculously consumed with fire from heaven, when they were first presented to the Lord, as a token of his approbation; is there not some coincidence between this, and the fire enveloping the faces of the apostles, miraculously given as a token of the Divine favour, and presence, the only period in the history of the church in which such an extraordinary exhibition was made?

3d. Aaron was first consecrated to the Lord, and then he presented his offerings, which received the Divine approbation. So Jesus having died and rising from the dead, ascended on high, and being '*anointed with the oil of gladness,*' he was set apart and consecrated an High Priest forever, over the house of God, in the holiest of all: he then presented the Twelve in connection with the other disciples, together with their prayers, and praises, and other acts of obedience, as the first fruit unto the Lord, as a sacrifice, well pleasing to the Divine Father.

4th. The fire of heaven was to be kept continually burning upon the altar, so in the church of Christ, the flame, the celestial flame, lit up in the heart by the good spirit, must be perennial.

5th. God resented with indignation the strange fire presented to him on the altar by Nadab and Abihu; so God has most fearfully resented the profanation of his holy institution, 'by the strong delusions that have fallen upon the people, and the long and oppressive reign of the man of sin, and the apostacy, the tremendous apostacy! which like a flood has poured forth its dark and murky waters, upon every green and living thing, the kingdoms of the earth have trembled, and are even now reeling to and fro as a drunken man. But the scarlet beast sitting upon many waters is

doomed to a signal overthrow; the earth shall not merely open, but,

Like a stone, great, city shalt thou be,
'Cast into the sea.'

'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'

But we cannot refer to all the circumstances or typical allusions in regard to the Tabernacle in the wilderness, suffice it to say, *that it was built by God.* Ex. 25. Heb. 8, 5. *The glory of the Lord filled it.* Ex. 40, 34. 1 Cor. iii. 16. *It was sprinkled with blood.* Num. 16, 14—16. Heb. 9, 19—22. *No unholy person or thing should enter it.* Lev. 16, 1—4. John 3d. 1 Cor. 6, 9—11. *It was replenished with all necessary furniture and provision,* Heb. 9. 1 Cor. 10 & 11th Chap. Praise resounded in it; see Psalms of David. Col. iii. 16. 1 Thes. v. 16. By referring to these several scriptures you will have the satisfaction of tracing out the coincidences, which will relieve me and profit you.

The Tabernacle was carried about during the long and tedious perigrations of Israel through the wilderness; 'The clouded ark of God,' had no permanent place of abode; wandering perpetually in tents, subjected to daily vicissitude, surrounded by the most deadly foes without, and deadlier foes within. Onward she moves, weary and sad, and desolated her path a zig-zag and circuitous one, fed to be sure with bread from Heaven, and followed by cool and refreshing waters that gushed from the rock of Sinai, but always murmuring, never satisfied: 'they did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them:' 'and that rock was Christ.' But with many of them God was not well pleased, for they were overthrown in the wilderness. *Now these things were our examples,* or have become examples to us, to the intent that we should not lust after evil things, as they also lusted, 'and having informed us of their idolatry, uncleanness, their trying Christ, and murmurings, with the just punishment that was inflicted on them, the apostle adds: *'Now all these things happened unto them for ensamples (types) and they are written for our admonition, upon whom the ends of the world, or ages have come,* 1 Cor. 10. See to it, you who have a name to live, and are dead, and 'this also know that in latter days perilous times will come. For men will be self-lovers, money-lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unholy, without natural affection, bargain breakers, slanderers, incontinent, fierce, without any

love to good men, headstrong, puffed up, lovers of pleasure more than lovers of God, *having a form of godliness, but denying the power of it.* 1 Tim. iii. Such is the fearful account that an apostle has given us of many who shall assume the christian name in the last time: compare it with the character and conduct of Israel, and you will find an exact coincidence, but we must close this paper, and promise you another, as a continuation of the subject.

JAMES CHALLEN.

CONVERSATION.

CONTINUED FROM PAGE 210.

In the Catechism, every thing is addressed to the intellect exclusively, and handed forth for no other purpose, seemingly, than to let us know or make us believe it. There is no morality in the Catechism, because there is no feeling there. It would suit mankind if they had nothing but heads; with those who have heart and affections, it is of no value; and to children, who are all heart and affections together, it is the most destitute of all books. Children should be made read the simple narrations in the book of Genesis, and old men be made study their Catechism, if they would be Presbyterians instead of Christians.

All this was new and most confounding to Mr. R., the Presbyterian minister; the observation that, every thing in the Catechism was addressed exclusively to the intellect being so universally true, left him no room to reply in its general defence; forgetting too, that what is wrong in the general, cannot be right in the detail, he suddenly cried out.

Mr. R.—Mr. Stansbury, the very first question in the Assembly's Catechism, is a most important one, and the answer is unexceptionable.

Q. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy him for ever.

Mr. S.—What then? Where is the moral?

Mr. R.—I shall answer you in an anecdote of the late lady Glenorchy, who, in her diary, relates her being seized with a fever that threatened her life—'During the course of which,' she says, 'the first question of the Assembly's Catechism came to her mind, 'What is the chief end of man?' as if one had asked it. 'To glorify God and to enjoy him forever. I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him for ever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another.' From this unhappy state she was shortly after delivered by believing on the Lord Jesus as the only Saviour of the guilty.

Mr. S.—Mr. R. I asked for the moral, and not an anecdote: for we speak of the Catechism, and not of the many things which had been trumped up to make it go down with those who prefer the dogmatical instructions of men, to the simple, beautiful narrations, &c. of the Holy Scriptures. In relation to the anecdote, I would say: If the circumstance of the first questions being brought to the mind of lady Glenorchy, is to give it importance, then many other things, still more insignificant, must also be swelled

ato importance; for instance. I was most certainly informed that another lady gave in her experience, that her first religious impressions were derived from the following words: ————— I am ashamed to utter them.

But, Sir, besides mere dogmatism, the answer to the question is chargeable with no small degree of incongruity with the doctrine of the Presbyterian church.—‘Man!’ The word ‘man’ is here used in its widest sense; that is, it stands for all mankind; in other words, the answer properly is, that ‘All mankind are made, to glorify God and to enjoy him forever.’

This is universalism with a vengeance, and wholly inconsistent with the 20th Question, that ‘God, having out of his mere good pleasure, from all eternity elected *some* to everlasting life, did enter into a covenant of grace to deliver them, &c.’ The chief end of the *elect*, then, and not of all mankind, is to glorify God and to enjoy him forever, according to the last question!

Mr R.—Universalism! the first question in our Catechism teach Universalism! yet I must admit that *man* being used without the article prefixed, is most certainly expressive of all mankind! but sure, Mr S. you do not charge our church with an intention to propagate Universalism?

Mr S.—‘*Intention!*’ intention is nothing; I do not blame Uzzah with bad intention when he reached forth his hand to steady the ark: yet the Lord slew him before the eyes of the king of Israel! The second question which, with the third, is derived from the first, involves the fate of the Catechism itself.

Q. What rule has God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the *only* rule to direct us how we may glorify and enjoy him.

‘*Only rule.*’ What, then, is the use of the Creed, Confession, and Catechism itself, if the answer means what it says—‘The word of God is the only rule?’

The answer to the third question, Mr R. is a mere generalism; of no value to full grown men and of less to babes.

‘The Scriptures teach what man is to believe concerning God, and what duty God requires of man.’

The anecdotes which Whitecross has appended to these questions might, indeed, make me respect and admire the Bible, but they would, also, cause me to despise the Catechism. For instance ‘Such was Mr. Harvey’s strict piety that he suffered no moment to go unimproved: when he was called down to tea, he used to bring his Hebrew Bible or Greek New Testament with him; and would either speak upon one verse, or upon several verses, as occasion offered. This says, Mr Romain, was generally an improving season. The glory of God is very seldom promoted at the table; but it was at Mr Harvey’s; drinking tea with him was like being at an ordinance; for it was sanctified with the word of God, and prayer.

Again—Mr Locke, a little before his death, being asked which was the shortest and surest way for a young gentleman to attain to a true knowledge of the Christian religion, made this reply;—‘Let him study the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error for its matter.’

These great men shew that, the Bible and not the Catechism, is worthy of all acceptance.

Mr R.—The next three questions are on the being and character of the Divinity, and have been much admired—the fourth is on his decrees.

Q. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

Could any thing, Mr. S., exceed this in propriety and piety? Simonides, a heathen

poet, it is said, being asked by Hiero, king of Syracuse, 'What is God?' desired a day to think upon it; and when that was ended he desired two, and when these were past he desired four; thus he continued to double the number of days, in which he desired to think of God before he would give an answer. Upon which the king expressed his surprise at his behaviour, and asked him what he meant by this? To which the poet answered:—'The more I think of God he is still the more dark and unknown to me.'

Mr. S.—The story is a very pretty one, Mr. R., but it ought not to have been told in connection with the Catechetical definition of the Deity, lest some one should conclude that, this same Simonides, a heathen poet, excelled in modesty the whole Westminster assembly of divines.

Mr. R.—He had not, I hope, Mr. S., more modesty, but less light.

Mr. S.—His modesty certainly exceeded his light, and if the Assembly's had equalled theirs, they would very probably have been silent in the presence of Christ, and allowed his followers to ascertain from his own book alone, both the being and character of his Father. They have not been empowered to sit in the house of God, and to give birth to a book, whether Catechism or Confession, that should be commensurate in its existence and authority with the Holy Bible. Their attempt thus to recommend the Scriptures, is, as if a man should carry out a candle at noon, in order to point out the illustrious beauties of the sun.

Mr. R.—Men do use candles, Mr. S.

Mr. S.—Not in the presence of the sun, Mr. R. nor to discover his glories; nor to shine so long as he; but this *ignis fatuus*, I beg your pardon, the Catechism, purposes to shine to the resurrection! The answer says, 'God is a Spirit,' where is the moral of this piece of information? no where. Now, when the scriptures inform us that God is a Spirit, it is for the important purpose of letting us know at the same time, that they who worship Him, must worship him *in spirit* and in truth.' If the Scriptures say, 'I am the Almighty God,' they add, 'therefore, walk you before me, and be you perfect.'—Do you Presbyterians fix upon any period anterior to the resurrection for getting the world out of the catechism?

Mr. R.—You cannot but be pleased with the following which are recited by the author of the Catechism illustrated.

A little boy being introduced into the company of a *dignified clergyman!* was asked by him, 'where God was?' with the promise of an orange, 'Tell me, replied the boy, where he is not, and I will give you two.'

It was a fine reply, says the same author, that a pupil of the deaf and dumb Institution at Paris, made to the following question, put by a gentleman—'What is Eternity?' 'It is the life time of the Almighty!'

'Three boys being asked one after another, 'Where is God?' the first said 'in heaven, the second said 'he is every where,' and the third, 'he is here!'

But, Mr S. what objections can you muster against the two following questions:

Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Spirit; and these are one God, the same in substance—equal in power and glory.

Mr S—I shall always conceive it my privilege to read the Scriptures on these obvious matters without enquiring for direction at the oracle of the Assembly; for if these questions contain any thing that is divine, I shall find it in the Scriptures; if they contain something purely human they ought to be disregarded; so that in any point of view, they are either unnecessary or contemptible.

Q. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the council of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

I produce this question to assure you, Mr R. that I conceive it to involve the divine character. What are the decrees of God? are they not his written laws? undoubtedly! Thousands of things come to pass, then, that are wholly opposed to his decrees. It came to pass, for instance, that Judas stole money out of the bag! did God decree this? or did he not decree to every Israelite the very contrary?

Thou shalt not steal!

It came to pass that Adam eat the forbidden fruit; but this was contrary to the most express decree of the Creator—'Thou shalt not eat thereof!' and

The Jews were guilty of Idolatry which was wholly opposed to the most public decree of God!

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